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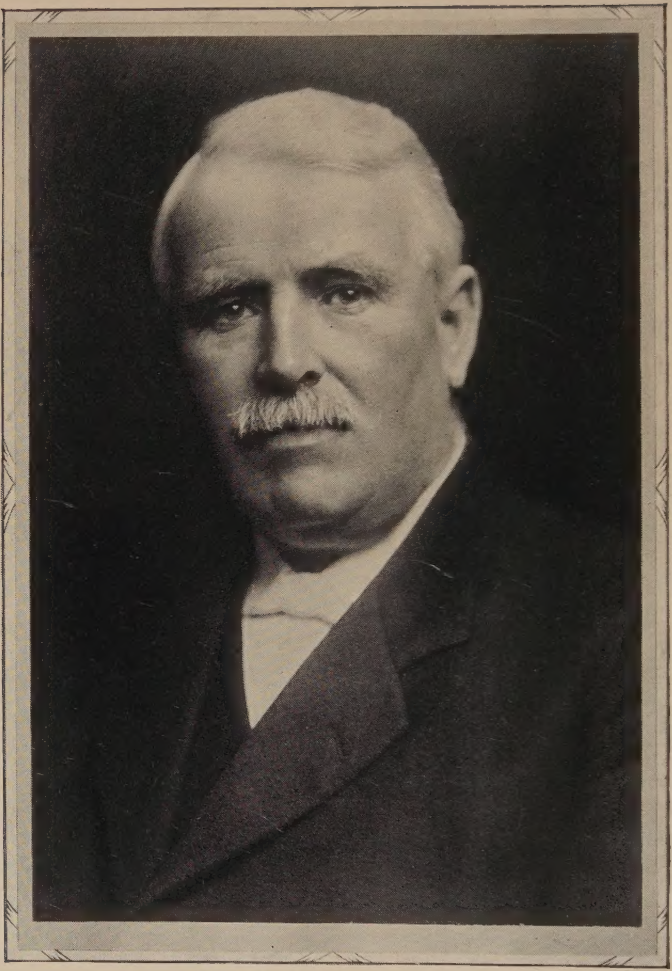

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PROCEEDINGS
OF THE
FIFTH INTERNATIONAL CONGREGATIONAL COUNCIL

Bournemouth, July 1st–8th, 1930

the General Subject being
THE LIVING CHURCH

EDITED BY
ALBERT PEEL, M.A., Litt.D.
Editor of 'The Congregational Quarterly'

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PREFACE

It would not be right to publish this Report without an expression of thanks to the speakers at the Council. To their ready response to requests for their manuscripts the publication of the Report within a month of the close of the Council is due.

One or two points only call for mention:—

1. Reasons of economy forbid the printing of the speeches in the discussions verbatim; they have been summarized in the main from a stenographer's notes, and we trust that a faithful representation has been given.

2. To serve the convenience of readers, all the papers on the South India proposals, and the discussions thereon, have been placed together.

3. So far as possible, permission to use photographs has been sought, and acknowledgement made, and we trust no copyright has been infringed.

It is scarcely to be hoped that with speakers from so many different lands some slips have not occurred; for those for which he is responsible the editor asks pardon in advance.

Albert Peel

July 31st, 1930.

UNITED THEOLOGICAL SEMINARY
AUG 25 1958

CONTENTS

PAGE
Preface iii
Officers and Committees of the Council 1
Meetings of the Council 3
Delegates 4
Associate Members 15
Programme 19
Business Meeting 22
Mayor's Reception 24
Resolutions and Other Business 25
Moderator's Address: Dr. J. D. Jones 32
Council Sermon: Dr. Jay T. Stocking 49
The Living Church: Its Protestant Witness .
  I. Rev. J. Morgan Gibbon 61
  II. Dr. F. Q. Blanchard 66
  Discussion 71
The Living Church: Its Authority
  I. Dr. Albert W. Palmer 73
  II. Dr. W. B. Selbie 82
  Discussion 88
The Living Church and Youth: Their need of One Another
  Rev. Wilton E. Rix, M.A. 92
  Discussion 100
The Living Church: Its Gospel
  The Gospel as Revelation: Rev. W. W. Pickett . . 102
  The Gospel as Saving Power
    I. Rev. H. C. Carter, M.A. 110
    II. Dr. Cheng Ching Yi 115
The Living Church: The Expression of Its Life
  Its Belief: Dr. G. H. Wright 125
  Its Worship: Dr. Oscar E. Maurer 130
  Its Sacraments: Dr. R. Mackintosh 136
  Discussion 144
Independence Day Banquet
  Dr. S. M. Berry 147
  Rt. Hon. D. Lloyd George 148
  Dr. Nehemiah Boynton 150
  Rev. T. E. Ruth 152

PAGE

The Living Church: Its Unity
  I. Dr. J. Vernon Bartlet 153
  II. Dr. W. E. Barton 160

The Relationship of the Congregational Church to Other Christian Churches
  Rev. K. L. Parry, B.Sc. 170
  Discussion 178

The Living Church: Its Gospel and World Paganism
  I. Dr. Chester B. Emerson 181
  II. Rev. Leyton Richards, M.A. 192
  Discussion 198

The Church and the Mission Field
  Rural Work in the Mission Field: Dr. K. L. Butterfield . 202
  Unity in the Mission Field: Rev. George Parker, M.A., B.D. 211
  Church Union in South India: Mr. J. V. Chelliah, B.A.. 219
  Discussion 224

The Living Church: Its Gospel as a World Religion
  Christianity as a World Religion: Dr. Sydney Cave . 226
  The World Situation: Dr. Fred B. Smith . . . 233

The Place of Congregationalism in the Living Church: Our Distinctive Contribution
  I. Dr. Douglas Horton 242
  II. Mr. B. L. Manning, M.A. 252
  Discussion 262

The American Prohibition Experience
  Dr. William Knowles Cooper 264

The Living Church and Human Society
  I. Miss Margaret Slattery 279
  II. Dr. F. W. Norwood 289

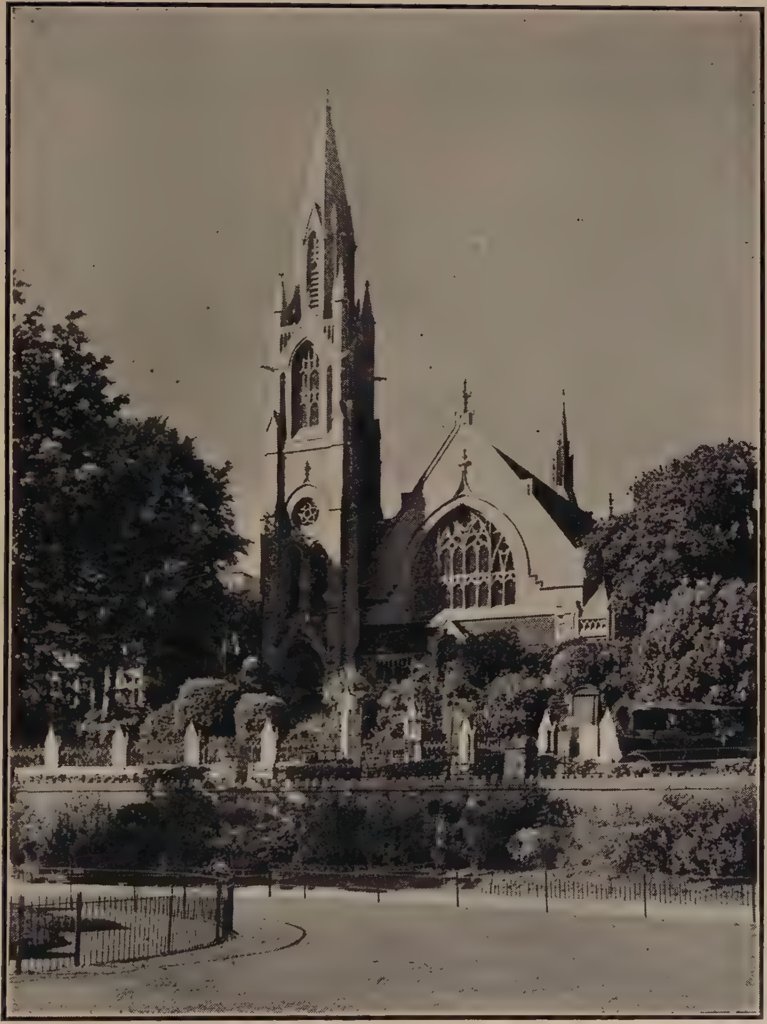
Closing Devotions 296

Appendix: The Goodwill Pilgrimage 297
  Rt. Hon. Sir John Simon 297

LIST OF ILLUSTRATIONS

PAGE
Rev. J. D. Jones, C.H., M.A., D.D., Moderator *Frontispiece*
Richmond Hill Congregational Church, Bournemouth 1
Rev. Jay T. Stocking, D.D. 48
Rt. Hon. D. Lloyd George, O.M., M.P. . . . 48
Rev. C. Emerson Burton, D.D. 64
Rev. S. M. Berry, M.A., D.D. 64
Rev. James L. Barton, D.D. 80
Rev. F. W. Norwood, D.D. 80
Dr. Fred B. Smith 80
Miss Margaret Slattery 96
The Mayor of Bournemouth (Coun. P. M. Bright, J.P.) 96
Rev. Nehemiah Boynton, D.D. 96
Sir Arthur A. Haworth, Bart. 96
Mr. Frank J. Harwood 112
Rev. G. H. Wright, M.A., Litt.D. 112
Rev. W. J. Nicholson 112
Rev. Lewis T. Reed, D.D. 112
Sir R. Murray Hyslop, J.P. 128
Mr. William Knowles Cooper, LL.D. . . . 128
Rev. R. F. Horton, M.A., D.D. 128
Mr. R. J. Johnson, M.A. 128
Rev. D. L. Ritchie, M.A., D.D. 144
Rev. Albert Peel, M.A., Litt.D. 144
Rev. W. Horace Day, D.D 144
Rev. F. K. Sanders, D.D. 144
Rev. Thomas Yates, D.D. 160
Rev. Frederick L. Fagley, D.D. 160
Rev. T. W. Jones, M.A., B.D. 160
Rev. A. E. Garvie, D.D. 160
Rev. T. E. Ruth 176
Mr. Franklin H. Warner 176
Rev. F. Q. Blanchard, D.D. 176
Rev. Maldwyn Johnes 176
Rev. J. Morgan Gibbon 192

PAGE
Rev. A. W. Palmer, D.D. 192
Rev. W. B. Selbie, M.A., D.D. 192
Rev. Warren W. Pickett 192
Rev. Wilton E. Rix, M.A. 208
Dr. Cheng Ching Yi 208
Rev. Oscar E. Maurer, D.D. 208
Rev. R. Mackintosh, M.A., D.D. 208
Rev. H. C. Carter, M.A. 224
Rev. Chester B. Emerson, D.D. 224
Rev. J. Vernon Bartlet, M.A., D.D. 224
Rev. W. E. Barton, D.D. 224
Rev. K. L. Parry, B.Sc. 240
Rev. G. Parker, M.A., B.D. 240
Rev. Leyton Richards, M.A. 240
Mr. J. V. Chelliah, M.A.. 240
Dr. Kenyon L. Butterfield 256
Mr. B. L. Manning, M.A. 256
Rev. S. Cave, M.A., D.D. 256
Rev. Douglas Horton, D.D. 256



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Holden, Rev. John, M.A., Weston-super-Mare.
Hornsby, Rev. J. T., Edinburgh.
Horton, Dr. R. F., M.A., London.
Hughes, Dr. H. M., O.B.E., B.A., Cardiff.
Hughes, Rev. Robert, Uttoxeter.
Hughes, Dr. T. Hywel, M.A., Edinburgh.
Hyslop, Sir R. Murray, J.P., London.

Inglis, Rev. H. A., M.A., Dundee.

James, Rev. D. Ewart, M.A., Westcliff-on-Sea.
James, Rev. T. T., M.A., Manchester.
Jenkins, Rev. Hugh, M.A., Exeter.
Johnes, Rev. Maldwyn, London.
Jones, Rev. D. Eiddig, Liverpool.
Jones, Rev. D. Lincoln, B.A., B.D., Birmingham.
Jones, Dr. J. D., C.H., M.A., Bournemouth.

Lee, Rev. A. A., Westcliff-on-Sea.
Lee, Rev. W. L., London.
Lees, Rev. J. A., Newport, Fife.
Le Pla, Rev. James, Liskeard.
Lewis, Rev. H. Elvet, M.A., London.
Lewis, Rev. T., M.A., B.D., Brecon.
Llewellyn, Mr. D., Kidderminster.

McAdam, Rev. W. J., M.A., Leeds.
McGauley, Rev. J. M., M.A., Dundee.
McKenzie, Rev. J. G., M.A., B.D., Nottingham.
Mackintosh, Dr. R., M.A., B.D., Manchester.
McLay, Mr. D., Glasgow.
McLuckie, Rev. G., B.A., Exeter.
Mahon, Rev. E. B., B.A., Grantham.
Manning, Mr. B. L., M.A., Cambridge.
Martin, Rev. A. D., Danbury.

Martin, Rev. C. J., Buckingham.
Massey, Rev. A. S., Leicester.
Meggitt, Mr. J. C., J.P., Barry.
Mellor, Mrs., Bushey.
Milne, Rev. G. C., Aberdeen.
Moffat, Miss E., North Shields.
Murphy, Dr. J., M.A., B.D., Glasgow.

Newland, Rev. F. W., M.A., London.
Nicholson, Rev. Cecil, Darwen.
Nicholson, Rev. W. J., Portmadoc.
Norwood, Dr. F. W., London.
Nott, Rev. Robert, Ebley.

Parker, Rev. George, M.A., B.D., Maidenhead.
Parnaby, Rev. H., M.A., Portsmouth.
Parry, Rev. K. L., B.Sc., Manchester.
Patten, Rev. J. A., M.C., M.A., London.
Peel, Dr. Albert, M.A., B.Litt., London.
Peregrine, Rev. R. E., B.D., Rhymney.
Piggott, Rev. W. Charter, London.
Powell, Rev. E. P., M.A., Northwood.
Price, Mr. C. E., Edinburgh.
Price, Rev. E. J., M.A., B.D., Bradford.

Randall, Mr. P. M., B.A., J.P., Lyndhurst.
Richards, Rev. Hopkin, Bath.
Richards, Rev. Leyton, M.A., Birmingham.
Richardson, Dr. Charles, M.A., Glasgow.
Ritchie, Rev. A., M.A., Edinburgh.
Rix, Rev. Wilton E., M.A., London.
Rogers, Rev. F. Chalmers, M.A., London.
Rook, Rev. T., M.A., Derby.

Sanders, Dr. H. F., B.A., B.D., Nottingham.
Saunders, Rev. G. S. S., Axminster.
Scott, Dr. D. Russell, M.A., Edinburgh.
Selbie, Dr. W. B., M.A., Oxford.
Simpson, Dr. A. F., M.A., B.D., Dundee.
Sleep, Rev. A. G., London.
Smith, Mr. W. S., Aberdeen.
Spencer, Rev. Malcolm, M.A., London.
Spicer, Sir Evan, D.L., J.P., London.
Stancliff, Mr. C., Belmont.
Stevenson, Mrs., London.

Tait, Rev. J. A., B.A., Birmingham.
Thomas, Rev. J. Penry, Cardiff.
Thompson, Rev. A., B.A., Worcester.

Thomson, Rev. J. Coulson, Ayr.
Tomalin, Rev. W. A., Bury St. Edmunds.
Toseland, Rev. F. H., Leeds.
Tribe, Mr. F. N., J.P., Bristol.

Wade, Mr. W. Mercer, M.A., LL.B., Ilkley.
Wallace, Rev. James, Paisley.
Walrond-Skinner, Rev. E., Newport, Mon.
Walters, Rev. D., Penarth, Glam.
Warwick, Rev. Thomas, Ballynahinch.
Watt, Mr. Edward W., M.A., Aberdeen.
Watts, Rev. S. Maurice, B.D., Coventry.
Wheeler, Rev. F. H., D.S.O., London.
Williams, Rev. D. H., M.A., Barry.
Williamson, Rev. H. Ross, Cambridge.
Wills, Mr. Norman, Weston-super-Mare.

Yates, Dr. Thomas, Bournemouth.

ASSOCIATE MEMBERS

The United States

Abbey, Mrs. F. L., Newton, Kansas.
Archibald, Mrs. Warren S., Hartford, Conn.
Atkinson, Rev. J. O., Eton College, N.C.

Baer, Mrs., St. Louis, Missouri.
Bailey, Miss Amy, Sedalia, N.C.
Bailey, Miss Bertha L., Lakewood, Ohio.
Bailey, Mrs. H. L., Longmeadow, Mass.
Baker, Rev. W. H., Fredericksburg, Ohio.
Barwick, Mrs. A. W., Des Plaines, Illinois.
Bates, Miss Lillie V., New York City.
Beaumont, Rev. Albert E., Marlboro, Mass.
Betts, Miss Marion S., Bridgeport, Conn.
Bourne, Mrs. Edith H., Norwalk, Conn.
Brewster, Mrs.
Brock, Mr. W. H., Athol, Mass.
Brock, Mrs. W. H., Athol, Mass.
Brown, Mrs. Elliott L.
Brown, Miss Marion.
Burton, Mrs. Marion L., New York.
Burton, Mrs. C. E., New York.
Burwell, Miss B., Seattle, Washington.

Camp, Miss Hilda, Waterbury, Conn.
Chandler, Mrs. Henry J., Moretown, Vt.
Charles, Mrs. Wm. A., Mount Vernon, New York.
Childs, Miss Breta Willis, Worcester, Mass.
Clinchy, Mrs. Russell J., New York City.
Cole, Mr. Daniel P., Springfield, Mass.
Cole, Mrs. Daniel P., Springfield, Mass.
Cole, Miss Lucy B., Springfield, Mass.
Collier, Rev. C. W., Lexington, Mass.
Conant, Miss Miriam, Littleton, Mass.
Coombs, Mrs. F. L., E. Orange, New Jersey.
Craigmile, Miss Esther, River Forest, Illinois.

Darnell, Mr. Albertus, Detroit, Mich.
Dennis, Mrs. Cornelia G., Washington, D.C.
Deyo, Mrs. John M., Banbury, Conn.

Fagley, Mrs. Frederick L., White Plains, N.Y.
Ferguson, Miss Lillian, Duluth, Minn.
Foster, Mr. Harry, Boston, Mass.
Foster, Miss Eleanor, Wakefield, Mass.
Foster, Miss M. S., Wakefield, Mass.
Fraser, Rev. David, Somerville, Mass.
Fratt, Mr. Frederick W., Kansas City, Mo.

Garner, Mr. Alexander C., New York City.
Gibson, Rev. E. H., Brockton, Mass.

Gorton, Miss L. Belle, Hartford, Conn.
Grover, Mrs. Eva B., St. Petersburg, Fla.
Grubaugh, Rev. L., Biddeford, Maine.
Gulick, Dr. Sidney L., New York City.

Hahn, Mr. John R.
Hamer, Miss Lilian G., Everett, Mass.
Hanford, Miss Bertha, Duluth, Minn.
Harrison, Mr. Fosdick, Dover, Mass.
Harvey, Mrs. John L., Waltham, Mass.
Harwood, Mrs. Frank J., Appleton, Wis.
Hazen, Rev. Carleton, Kensington, Conn.
Holley, Mrs. E. L., Greenwich, Conn.
Howe, Mr. Frank M., Walpole, Mass.
Howe, Mrs. Frank M., Walpole, Mass.
Huckel, Rev. Oliver, Greenwich, Conn.
Huckel, Mrs. Oliver, Greenwich, Conn.
Hughes, Mrs. Enoch, Edwardsville, Pa.

Kemp, Miss A. W., Jersey, N. J.
Kemp, Mr. G. B., Indianapolis, Ind.
Kernan, Rev. H. A., Boston, Mass.

Landis, Mrs. Reed F., Germantown, Pa.
Lane, Mrs. Lucy H., Malden, Mass.
Laws, Miss Elizabeth.
Leiper, Rev. Henry S., New York City.
Little, Mrs. John W., Pawtucket, R.I.
Lloyd, Miss Zilpha, Oak Park, Illinois.
Lundgren, Mr. Oscar A., Wilmington, Mass.
Lundgren, Mrs. Oscar A., Wilmington, Mass.

MacGregor, Miss Ruth J., Norwalk, Conn.
McCheyne, Miss Gertrude, McCall, Idaho.
Maurer, Mrs. Oscar E., New Haven, Conn.
Mead, Miss Hannah, Greenwich, Conn.
Mead, Miss Julia E., Greenwich, Conn.
Mulford, Mrs. B. F., Highland Park, Mich.

Nelson, Miss Clara M., Moline, Ill.
Nelson, Rev. Paul E., Sterling, Ill.
Nichols, Miss Elizabeth, Jacksonville, Ill.
Nichols, Rev. J. R., Chicago, Ill.
Noyes, Miss Anna Isabel, Binghampton, N.Y.
Noyes, Rev. James Y., Dedham, Mass.

Payne, Miss Jennie P., Portland, Conn.
Phelps, Rev. Torrence E., Kalamazoo, Mich.
Phelps, Mrs. Torrence E., Kalamazoo, Mich.
Polhemus, Mrs. Mary E., Newton Centre, Mass.
Putnam, Mrs. Grace Soule, Braintree, Mass.

Raaf, Mr. H. W.
Rahill, Rev. John Wells, Chicago, Ill.
Rees, Miss Elizabeth, Sheridan, Wyoming.
Reid, Rev. John, Peabody, Mass.
Reynolds, Miss Harriet L., Greenwich, Conn.
Robertson, Miss Janet L., Milton, Mass.

Rollins, Mrs. Walter H., New York City.
Russell, Mrs. J. J., Beverly, Mass.

Sangree, Mrs. Helen H., Cummington, Mass.
Scheper, Miss Harriette, Norfolk, Conn.
Selleck, Mrs. W. A., Lincoln, Neb.
Simms, Mrs. Thomas, New Haven, Conn.
Sinden, Miss Annie, Oak Park, Ill.
Smith, Mrs. Fred B., New York City.
Smith, Mr. Randolph P.,
Spence, Miss J. J., New York City.
Stapleton, Miss Annie, Saginaw, Mich.
Stearns, Miss Mary, Concord, New Hampshire.
Stearns, Miss Rachel, Concord, New Hampshire.
Steiner, Miss B. R., Baltimore, Maryland.
Stocking, Mrs. Jay T., St. Louis, Mo.
Street, Miss F. E., New York City.
Strong, Mr. E. A., San Marino, Calif.
Strong, Mrs. E. A., San Marino, Calif.

Tate, Mr. W. A., Argo, Illinois.
Taylor, Miss Laura J., Malden, Mass.
Tenhopen, Rev. Lawrence E., Lyndon, Ill.
Thompson, Dr. Arthur F., Orange, New Jersey.
Turner, Rev. Jonathan, Port Huron, Mich.
Turner, Mrs. Jonathan, Port Huron, Mich.

Walker, Miss S. A., New York City.
Warner, Mrs. E. G., Brooklyn, N.Y.
Watson, Mrs. Josephine B., Pasadena, Calif.
Way, Mrs. Julie M., La Grange, Ill.
Wells, Rev. Herman J., Greenville, N.H.
White, Miss Margery, Braintree, Mass.
Wightman, Mr. Samuel.
Wightman, Mrs. Samuel.
Woodruff, Mrs. Robert J., New Haven, Conn.
Woodward, Miss Florence, Texas.

AUSTRALASIA

Lankshear, Mrs., New Zealand.
Spencer, Mr. S., Sydney, Australia.

BRITISH ISLES

Allen, Rev. S. W., Bournemouth.
Ashworth, Mr. Normington, Halifax.

Beaumont, Dr. J. H., Bournemouth.
Belden, Rev. A. D., B.D., London.
Brierley, Rev. Harold E., Bournemouth.
Busby, Mr. C. E., London.

Campbell, Rev. Colin, Bournemouth.
Chadbourne, Miss E. M., Sidcup.
Chaplin, Mrs. M., Bournemouth.

Eason, Rev. B. M., M.A., Sheffield.
Evans, Mrs. R. J., London.

Felce, Miss Gertrude, Bournemouth.
Frean, Miss E., Bournemouth.

Glegg, Lady, London.

Haigh, Rev. John, Selby, Yorks.
Hallett, Mr. G., Penarth.
Harris, Rev. D. E., Swansea.
Heywood, Rev. H. E., Parkstone.
Horne, Rev. H. N., Broadstone, Dorset.
Hyslop, Lady, London.

Jackson, Mr. James, Southport.
James, Rev. D. Tudor, Bournemouth.
James, Rev. Howard P., Christchurch.
Johnstone, Rev. W., Bournemouth.
Jones, Mr. John, J.P., Colwyn Bay.
Jones, Rev. J. D., M.A., Poole, Dorset.
Jones, Rev. R. Sirhowy, Winchester.

Kittson, Mr. T., Preston.
Kittson, Mrs. T., Preston.
Knight, Rev. E. F., B.D., Bournemouth.

Lee, Mrs. A. A., Westcliff-on-Sea.
Lewis, Mrs. Elvet, London.

Maddeford, Rev. H. T., Bournemouth.
Marshall, Miss Gladys, Bournemouth.
Mead, Mrs., Bournemouth.
Milne, Mrs. C. G., Aberdeen.
Mumford, Mr. E. B., Bournemouth.
Munday, Rev. Leonard, Bournemouth.

Norton, Mrs., Parkstone, Dorset.
Norwood, Mrs., London.

Pemberton, Mr. E. E., Nelson.
Price, Mr. H. B., London.

Raves, Mrs. G. F., London.
Ray, Mrs., Kidderminster.
Reed, Miss, Bournemouth.
Rew, Rev. W. G., Throop, Hants.
Rogers, Rev. J. Phillip, B.A., Plymouth.

Selbie, Mrs., Oxford.
Shepherd, Mr. W., Chester.
Smith, Mr. Arthur W., Clevedon, Somerset.
Smith, Mrs. Arthur W., Clevedon, Somerset.
Smith, Mrs. W. Stewart, Aberdeen.

Tait, Mrs. J. A., Birmingham.

Wallace, Mrs. James, Paisley.
Webb, Miss Edith A., Swindon.
Weeks, Rev. E. R., Bournemouth.

PROGRAMME

General Subject: THE LIVING CHURCH

TUESDAY, JULY 1

3.30 p.m.: Business Meeting.
7.30–10 p.m.: Civic Welcome by the Mayor.

Speakers:

HIS WORSHIP THE MAYOR (P. M. Bright, Esq.).
THE LORD LIEUTENANT OF HAMPSHIRE (Rt. Hon. Major-General J. E. B. Seely, C.B., C.M.G.).
THE LORD BISHOP OF SOUTHAMPTON.
DR. THOMAS YATES.

Responses:

DR. WILLIAM HORACE DAY (United States).
DR. D. L. RITCHIE (Canada).

WEDNESDAY, JULY 2

THE LIVING CHURCH.

10.0 a.m.: MORNING SESSION.
Devotional Service: Rev. Arthur H. Bradford, D.D.
Moderator's Address: Dr. J. D. Jones, C.H., M.A.
Communion Service: The Moderator presiding.
Prayer: Rev. A. D. Martin.

3.0 p.m.: AFTERNOON SESSION, Rev. E. J. Price, M.A., B.D., presiding.
Subject: THE LIVING CHURCH: THE PROTESTANT WITNESS.
Speakers: Rev. J. Morgan Gibbon.
Dr. Ferdinand Q. Blanchard.

6.30 p.m.: EVENING SESSION.
Devotional Service: Rev. H. Elvet Lewis, M.A.
Council Sermon: Dr. Jay T. Stocking.

THURSDAY, JULY 3

10.0 a.m.: MORNING SESSION, the Moderator presiding.
Subject: THE LIVING CHURCH: ITS AUTHORITY.
Two Addresses: Dr. Albert W. Palmer.
Dr. W. B. Selbie, M.A.
Discussion, opened by Rev. Russell J. Clinchy.
Rev. F. W. Camfield, M.A., B.D.

3.0 p.m.: AFTERNOON SESSION.
Subject: THE LIVING CHURCH AND YOUTH: THEIR NEED OF ONE ANOTHER
Speaker: Rev. Wilton E. Rix, M.A.

6.30 p.m.: EVENING SESSION, Dr. R. F. Horton, M.A., presiding.
Devotional Service: Rev. T. W. Jones, M.A., B.D.
Subject: THE LIVING CHURCH: ITS GOSPEL.
(*a*) The Gospel as Revelation: Rev. Warren W. Pickett.
(*b*) The Gospel as Saving Power: Rev. H. C. Carter, M.A.
Dr. Cheng Ching Yi.

FRIDAY, JULY 4

10.0 a.m.: MORNING SESSION, the Moderator presiding.
Prayer: Rev. F. H. Wheeler, D.S.O.
Subject: THE LIVING CHURCH: THE EXPRESSION OF ITS LIFE.
(*a*) Its Belief: Dr. G. H. Wright, M.A.
(*b*) Its Worship: Dr. Oscar E. Maurer.
(*c*) Its Sacraments: Dr. Robert Mackintosh, M.A.
Discussion, opened by Prof. William D. Barnes.

2.30 p.m.: Official photograph at the Town Hall.

3.0–5.0 p.m.: Garden Party at Wentworth School.

7.30 p.m.: BANQUET (Independence Day).
Chairman: The Moderator.
Speeches of Welcome: Dr. S. M. Berry, M.A.
The Rt. Hon. D. Lloyd George, O.M., M.P.
Responses: Dr. Nehemiah Boynton.
Rev. T. E. Ruth.

SATURDAY, JULY 5

9.30 a.m.: MORNING SESSION, the Moderator presiding.
Prayer: Rev. E. J. Hawkins, B.A.
Subject: THE LIVING CHURCH: ITS UNITY.
(*a*) The Basis of Unity: Dr. J. Vernon Bartlet, M.A.
Dr. W. E. Barton.
(*b*) The Relationship of the Congregational Church to other Christian Churches: Rev. K. L. Parry, B.Sc.
Discussion, opened by: Dr. William E. Gilroy.
Dr. A. E. Garvie, M.A.

2.0 p.m.: AFTERNOON. Excursions to Winchester, Salisbury and Sherborne.

SUNDAY, JULY 6

Delegates to the Council preached in the Churches of Bournemouth and district.

MONDAY, JULY 7

10.0 a.m.: MORNING SESSION, the Moderator presiding.
Prayer: Rev. H. F. Lovell Cocks, M.A., B.D.
Subject: THE LIVING CHURCH: ITS GOSPEL AND WORLD PAGANISM.
Three Addresses: Rev. Chester B. Emerson, B.D.
Mr. J. V. Chelliah, B.A.
Rev. Leyton Richards, M.A.
Discussion, opened by Dr. William W. Patton.

3.0 p.m.: AFTERNOON SESSION, Dr. D. L. Ritchie presiding.
Subject: THE CHURCH AND THE MISSION-FIELD.
(*a*) Rural Work in the Mission-field: Dr. Kenyon L. Butterfield.
(*b*) Unity in the Mission-field: Rev. George Parker, M.A., B.D.

6.30 p.m.: EVENING SESSION, Rev. W. Charter Piggott presiding.
Opening Devotional Service, Rev. H. A. Inglis, M.A.
Subject: THE LIVING CHURCH: ITS GOSPEL AS A WORLD RELIGION.
(*a*) Christianity as a World Religion: Dr. Sydney Cave, M.A.
(*b*) The World Situation: Dr. Fred B. Smith.

TUESDAY, JULY 8

10.0 a.m.: MORNING SESSION, the Moderator presiding.
Prayer: Rev. J. H. MacMillan.
Subject: THE PLACE OF CONGREGATIONALISM IN THE LIVING CHURCH. Our Distinctive Contribution.
Two Addresses: Rev. Douglas Horton.
Mr. Bernard L. Manning, M.A.
Discussion, opened by Dr. Clarence H. Wilson.

3.0 p.m.: AFTERNOON SESSION, Sir R. Murray Hyslop presiding.
Subject: THE AMERICAN PROHIBITION EXPERIENCE.
Speaker: Mr. William Knowles Cooper, LL.D.

6.30 p.m.: EVENING SESSION, Dr. Thomas Yates presiding.
Subject: THE LIVING CHURCH AND HUMAN SOCIETY.
Two Addresses: Miss Margaret Slattery.
Dr. F. W. Norwood.

BUSINESS MEETING

HELD Tuesday, July 1, at 3.30; Moderator, Dr. J. L. Barton, presiding.

The Rev. F. H. Ballard, M.A., England, led the Council's devotions.

Dr. W. E. Gilroy, Boston, U.S.A., moved, and Dr. S. M. Berry, M.A., England, seconded, the nomination of the Rev. J. D. Jones, C.H., M.A., D.D., Bournemouth, England, to the Moderatorship of the Council. Before putting the resolution Dr. Barton suggested that the Council should make more use of its Moderator, who disappeared after one Council not to re-appear until ten years later.

The resolution was then carried unanimously, and Dr. Jones was warmly greeted as he assumed the moderatorial chair, and was presented with a gavel, 'the only Congregational badge of authority,' by Dr. Barton. After he had responded to the Council's vote, the following Vice-Moderators were elected:

United States of America

MR. FRANK J. HARWOOD
REV. LEWIS T. REED, D.D.
MR. WILLIAM KNOWLES COOPER, LL.D.
REV. FRANK K. SANDERS, D.D.

British Isles

REV. R. F. HORTON, M.A., D.D.
REV. F. W. NORWOOD, D.D.
SIR ARTHUR A. HAWORTH, BART.
REV. W. J. NICHOLSON
MR. CHARLES E. PRICE

Canada

REV. D. L. RITCHIE, D.D.

Australasia

REV. G. H. WRIGHT, M.A., LITT.D.

Africa

MR. R. J. JOHNSON, M.A.

The Vice-Moderators present took their seats on the platform.

Dr. Charles Emerson Burton, U.S.A., and Dr. S. M. Berry, England, were appointed secretaries, with the Rev. M. Johnes, England, and the Rev. T. W. Jones, M.A., B.D., Canada, assistant secretaries.

The Business Committee was appointed as follows:

THE OFFICERS

Sir James Carmichael, K.B.E.
Hon. George D. Chamberlain
Rev. William Horace Day, D.D.
Rev. Douglas Horton, D.D.
Mr. R. J. Johnson, M.A.
Rev. T. W. Jones, M.A., B.D.
Rev. Oscar E. Maurer, D.D.
Rev. Charles Richardson, M.A., D.D.
Dr. Fred B. Smith
Rev. Jay T. Stocking, D.D.
Mr. F. N. Tribe, J.P.
Rev. G. H. Wright, M.A., Litt.D.

The officers of the Council were appointed a Reference Committee.

Dr. Albert Peel, M.A., England, was appointed Editor of the Council Report.

The Roll Call of the Council followed, members standing in response to their names.

The Moderator moved, and Dr. Wm. Horace Day, Bridgeport, U.S.A., seconded the following address to His Majesty King George V.:

'*To the King's Most Excellent Majesty*

'We, the members of the International Council of Congregationalists, in meeting assembled, desire to bring to Your Majesty our respectful and loyal greetings.

'We who are Your subjects – whether we belong to the Homeland or to the great Dominions overseas – present our humble duty to Your Majesty, and would assure You of our affection for Your Person and of our devoted loyalty to Your Throne. We rejoice that for twenty years You have been spared to rule over us: we thank God for Your restoration to health: we take pride in the great services You have rendered during Your reign, both to Your own Empire and to the world, and we unite in the prayer that for long years yet it may please God to spare You to reign over us, and that the years may be rich in happiness and blessing both to Yourself, the Queen, and the Royal household.

'There are others of us who do not belong to the British allegiance, but we join with our British colleagues in expressing our admiration for Your Majesty's character and achievements, in thanking God for Your services in the cause of international peace and goodwill, and in praying that God's richest blessing may rest upon You and Yours for all coming days.

'Signed on behalf of the Council,

'J. D. Jones,
'Moderator.'

MAYOR'S RECEPTION

In the Town Hall, Bournemouth, July 1, at 8 p.m., The Mayor, Councillor P. M. Bright, J.P., who was accompanied by the Mayoress, Mrs. Philip Hardy, and the Moderator, received the guests.

The Mayor, himself a Congregationalist, gave the delegates a very warm welcome to the town of Bournemouth.

The Moderator read the following telegram from His Majesty the King:

'Buckingham Palace.

'The Moderator,
International Council of Congregationalists,
'The Town Hall,
'Bournemouth.

'I have received with much pleasure the message addressed to me by the members of the International Council of Congregationalists assembled at their opening meeting to-day, and shall be glad if you will convey to them my sincere thanks.

'I deeply appreciate the generous sentiments expressed by the representatives both from the British Empire and from foreign countries, and I send my best wishes for a successful issue to their deliberations.

'George R.I.'

The Lord-Lieutenant of Hampshire (Major-General the Rt. Hon. J. E. B. Seely, C.B., C.M.G., P.C., D.S.O.), in welcoming the Council, made a plea for peace, and stressed the measure of disarmament made by the British Empire as an example to other nations.

Dr. Berry read the following letter from the Prime Minister:

'I am very sorry not to be able to come to the International Congregational Council, and the more so as I understand it meets in this country only at long intervals. But you will, I am sure, understand that I am not the master of my own time, and that there are many things I would like to do which my work makes impossible.

'I should like, however, to offer a very cordial welcome to the delegates from overseas, and to express the hope that you will have a fruitful and enjoyable time at your conference. It was never more necessary than to-day for men of goodwill, and men whose outlook ranges out beyond purely material things, to take counsel together and work in close co-operation for the maintenance of the ideals that they hold in common.

'Yours very sincerely,
'J. Ramsay MacDonald.'

Other welcomes were voiced by the Lord Bishop of Southampton, for the Anglican Church, and by Dr. Thomas Yates, for the Free Churches.

Responses to the welcome were made by Dr. W. H. Day, U.S.A., and Dr. D. L. Ritchie, Canada.

RESOLUTIONS AND OTHER BUSINESS

During the sessions of the Council various items of business were transacted and resolutions passed. They are gathered together here for convenience of reference.

THE LAMBETH CONFERENCE

On the motion of Dr. W. E. Barton, seconded by Dr. J. V. Bartlet, it was agreed to send the following letter, submitted by the Moderator, to the Archbishop of Canterbury and the Lambeth Conference:

'We, the members of the International Council of Congregationalists, assembled for a decennial Conference at Bournemouth, desire to convey to your Grace and the Bishops who will assemble at Lambeth, our cordial Christian greetings.

'We have prayed at our assemblies that in your deliberations you may be guided by the Spirit of God. We have prayed that out of your deliberations there may come decisions which shall be for the good, not only of your own great Church, but for the blessing of Christendom.

'We remember with gratitude to God the appeal to all Christian people which issued from the last Lambeth Conference and the impulse to Christian unity which it gave. Although organic union has not ensued, that appeal was abundantly blessed of God.

'It helped us to appreciate one another, and it made the question of unity a living one for all our Churches.

'We, in our Council, have discussed this great and vital matter; you, in your Conference, will discuss it once again. We have difficulties on our side; you have difficulties on yours.

'But we desire to assure you that we, as well as you, feel the reproach that rests upon us, and the hindrances put in the way of the progress of the Kingdom of God by our "unhappy divisions."

'We, too, pray for the day when in God's good Providence, and in His own perfect way, the difficulties in the way of complete fellowship shall be removed and we shall all be manifestly "one," that the world may know that our common Lord was, in very truth, the Sent of God.'

Acknowledgement was duly received as follows:

'Lambeth Palace, S.E.1,
'July 8, 1930.

'Dear Dr. Jones, – The Archbishop of Canterbury asks me to thank you cordially for the important message conveyed from the International Council of the Congregationalists to the Lambeth Conference. It was read out in full to the Conference yesterday and received with gratitude.

'Yours sincerely,
R. G. Haigh.

GREETINGS

Cordial greetings were received and reciprocated from the Congregationalists of Jamaica and from Dr. S. Parkes Cadman, Dr. Ozora Davis, Dr. W. E. Dudley, and Dr. C. E. Jefferson.

The Rev. Dr. K. Tsunashima presented in person this message from Japan:

> 'As a delegate of the Japan Congregational Churches I have the honour to extend their greetings to this great Council. It is an added pleasure to be able to represent the churches of the former Japan Christian Church, which is now united with our Kumiai Church. The Kumiai Church from its beginning has emphasized the characteristic Congregational doctrines of independence and self-support. The half-dozen Kumiai churches which have been self-supporting from their very foundation for over fifty years are quite unique in Japan. Another pride of our churches is the great Doshisha University, founded by one of the outstanding pioneer educators and ministers of my country, Dr. Josseph Hardy Nijima, just fifty-five years ago. From the first it has been definitely a Japanese institution, though it has rejoiced in the co-operation of the American Board's Japan Mission, as has the Kumiai Church also.
>
> As you know, my country, with its unbroken line of Emperors extending from about the time of Israel's captivity in Babylon till the present, is probably one of the oldest nations in the world. Yet at the same time it is nearly the youngest, since modern Japan dates from the Meiji Restoration in 1868. Thus Japan is still in transition, and these crucial years place an enormous responsibility on the Christian Church. Our churches rejoice in having an important part in bringing in the Kingdom of God in Japan, and pray for His guidance and aid. We are very grateful for the vital help we have received from Congregationalists overseas, and we earnestly hope that this co-operation may continue through the great tasks that lie before us.'

In acknowledging this message, the Moderator expressed the pleasure of the Council in the presence of the Japanese delegates, and asked Dr. Tsunashima to carry back to the churches of Japan the Council's cordial feelings.

ADDRESS TO ALL CONGREGATIONAL CHURCHES

The following message was adopted as an address to be forwarded to Congregational Churches throughout the world:

> 'Congregationalists may not dictate to one another; but Congregationalists throughout their history have been accustomed to take counsel together and to speak frankly to one another about great matters of common concern. At the recently held International Council

at Bournemouth – a Council really representative of world Congregationalism – Congregationalists from every quarter of the globe did thus take counsel together. They discussed questions which vitally concern the health and vigour, and indeed the very life of the Church. It was felt that the Council ought in some way to give an account of its work to the churches which it represented.

'No formal resolutions were passed by the Council for submission to the churches; but it was decided by means of this letter to report to the churches some of the things which occupied the attention of the Council and gave it most concern.

'The general topic of the Council's thought and discussion during the eight days of its session was "The Living Church." It occupied itself not with discussions of polity and administration so much as with the religious condition of our churches. It was recognized that the days in which we live were anxious and difficult days for the Christian Church. For some people what a brilliant modern writer has called "the acids of modernity" have dissolved all faith in the existence of God; for others the inrush of the secular temper has made God of no account. How the Church was to face the widespread unbelief of our day; how it was to recapture the lost allegiance of men – that was the ever-recurring question that challenged the thought of the Council. There was perhaps no new answer given. Irreligion can only be overcome by real religion; unbelief can only be conquered by a real belief. Men will believe in the existence of God when they see that He is a reality to us. They will believe in the gospel as saving power when they see that we are genuinely saved men. In a word, the great need of the day is a revival within the Church itself. A deepening of the religious life of the Church must precede any great and wide recapture of the minds and hearts of men.

'The Council reaffirmed its own faith in the gospel of the grace of God in Christ as the one healing for the world's sickness, the one balm for its hurt, the one cure for its weariness and unrest. Perhaps it would be true also to say that in our speech together we were able to confirm and deepen our faith in that great gospel. At any rate, it was significant that the Council reached its highest point of spiritual experience when it discussed the question of "The Gospel as Saving Power." We would fain have wished that we could communicate to the churches the glow and passion of that high moment. But though we cannot do that, we can and do urge upon our churches this need of a new sense of God, of a deeper and more real religion, of a fuller surrender of ourselves to the grace and transforming power of Christ. It is *there* the revival we long for must begin – in a quickened religious life of our own.

'The Council took into consideration the duty of the Church toward non-Christian lands. The gospel we possess is for "all nations." Our churches must not be content to minister only to the men and women who enter our sanctuaries; their vision must extend to the ends of the earth. They must take the world for their parish. Christianity is a missionary religion, and the Christian Church must be a missionary

Church. The Council would urge upon the churches that the missionary cause is not an option, but an obligation. The Church exists to extend Christ's Kingdom. The church that fails to share in this work fails of its proper function, and not only fails of its proper function, but seals its own doom, for the Church only lives by giving its life away. "He that saveth his life shall lose it; he that loseth his life for My sake and the gospel's, the same shall save it."

'And not only is the gospel for "all nations." It is also for all the activities and relationships of this human life of ours. It must be applied to our industrial and commercial affairs so that there shall be juster and fairer relations between employers and employed. It must be applied to our international affairs. We were told by one of the foremost British statesmen that Conferences and Treaties and Pacts and Governments would not avail to stop war. The only thing that would banish war, he said, was a change of spirit, and that change of spirit could only be brought about by the Christian Church with its gospel. We believe that was a true word. We would therefore urge upon our churches the necessity of thinking peace and speaking peace, and earnestly supporting the policies which will establish the peace of the world on a secure basis. It is the business of the Christian Church to bring peace on earth by creating the men of goodwill.

'Another great matter which occupied the attention of the Council was the relation of the various Christian Churches to each other, and perhaps especially the relation of Congregationalism to Protestant Episcopalianism. We were unanimous in our belief in the real unity of Christ's believing people. The real Church of Christ transcends all the Churches. We were unanimous, too, in our desire that the real underlying unity should reveal itself in fellowship—in fellowship expressing itself in such great acts as intercommunion. But, while eager for fellowship, the Council was again unanimous in feeling that it could not assent to union on the basis of any theory which made Episcopacy necessary for the existence of the Church. For the moment, therefore, we must stand in our lot and maintain our witness to the freedom of the spirit – praying for the coming of the better day when all exclusive claims shall be renounced, and all Christian men shall be willing to say "Grace be unto all them who love the Lord Jesus Christ in sincerity."

'The Council prays that upon all our churches the blessing of God may richly rest. We have still a work to do and a special witness to bear. We have, in our spiritual freedom, a gift which peculiarly fits us for presenting the eternal gospel to this present age—only let us use our freedom as the servants of Christ. We have our part to play in the evangelization of the non-Christian lands. By the grace of God alone can we be made equal to the high task. Therefore, we pray that the God of our Lord Jesus Christ, the Father of Glory, may give us the spirit of wisdom and revelation in the knowledge of Him, and that we may constantly experience "the exceeding greatness of His power to usward who believe." '

THE PACT OF PARIS

It was also agreed to send a special call to 'the people of the Congregational Churches' in these terms:

'We call upon each person individually in the sight of God to examine his life to see if there be not some way of sacrifice for him by which he may personally strengthen humanity's stand against war.

'As a Council we declare our unswerving allegiance to the Peace Pact of Paris. Under the law by it brought into existence we hold war to be illegal. We will therefore give support to the statesmen who base their policies upon that Pact, and withhold it from those who disparage it.

'And we pray especially that our young men and women may hear this call and declaration, since to them belongs the future.'

RESOLUTIONS

On the suggestion of the Business Committee this resolution was passed:

(*a*) *The Moderator*

'It is the judgement of this Council that it would tend to increase the influence of Congregationalism and become a bond of closer reunion between various national groups and councils, and a source of encouragement and inspiration, especially to the smaller bodies remote from the larger national councils and unions, if the Moderator of the International Congregational Council should find it practicable to visit, *as Moderator*, various Congregational centres during the period following adjournment and prior to the assembly of the sixth Council.'

(*b*) *The Council's Budget and Interim Committee*

These resolutions were also agreed to, on the motion of Dr. Fred B. Smith:

I. That the International Council, through its Interim Committee, shall have a programme of activities and a budget.

II. That the various National Councils be asked to contribute to this budget upon the ratio 5–5–2–2–1, it being suggested that the British and American Councils subscribe £50 each and the others in proportion.

III. That the Moderator be authorized to appoint the Treasurer for the next decennium.

IV. That the National Councils be asked to nominate their interim members at once; and that they be requested to select their members for the 1940 to 1950 committee before the next International Council.

SPECIAL CONTINUATION COMMITTEE

The Council gave hearty encouragement to the suggestion that it would be well for international groups to be at work on questions raised in the Council's discussions, and a committee was appointed, consisting of the Rev. T. W. Jones, M.A., B.D., Rev. M. Spencer, M.A., Rev. Jay T. Stocking, D.D., and the Rev. G. H. Wright, M.A., Litt.D.

THANKS

At the last session of the Council Dr. Fred B. Smith said :

'In behalf of all the visiting delegates to the Fifth International Council of the Congregational Churches, held in Bournemouth, England, July 1 to 8, 1930, I count myself very highly honoured to have been given the privilege of voicing something of our intense appreciation of the great hospitality and of the unfailing courtesies which we have enjoyed from the first hour when we entered this beautiful City of Bournemouth, until this the closing session.

'We have preferred not to submit a set of resolutions as they, at best, could not convey the deep feelings of love and gratitude we cherish.

'I avail myself, therefore, not only for the delegates from my own country, but also for those from all the overseas places, and indeed for all from outside the borders of Bournemouth and its adjacent cities, who have been the recipients of your gracious hospitality, to say that from the depths of our hearts, "*we thank you.*" This expression is not perfunctory. It very poorly indicates the true sentiments of our hearts. I myself have heard this spirit of thanks, continuously expressed in many places about many things, by many of the delegates. We were gloriously entertained in Bournemouth.

'But, in addition to the comprehensive word, our sentiments demand some specific references.

'We cannot go away without giving a genuine tribute to His Worship the Mayor, Councillor P. M. Bright, and his charming daughter, the Mayoress, Mrs. Philip Hardy. Their sympathy in our Council has been evidenced not alone in the splendid "*Civic Welcome*" in the Town Hall upon the opening night, but in their frequent attendance at subsequent sessions. We are glad they are a part of our fellowship. *We thank them.*

'We should have failed, signally, in revealing one of our deepest emotions if we did not mention, in this connexion, our great Moderator, the Rev. Dr. J. D. Jones. His Moderatorial message, his unexcelled grace in presiding, his deep, spiritual emphasis, have contributed in very large measure to the notable success of our meetings. We thank God he is to be our leader and prophet for the ensuing ten years.

'Thinking of him leads us to associate gladly in this connexion his colleagues in administration, Dr. Sidney Berry, Rev. M. Johnes, Dr. Peel, Dr. Thomas Yates, Rev. A. T. Riceman, Mr. Edward Young, the other members of the Committees, and all local pastors. Their devotion to our comfort and to the efficiency of the Council will abide with us as a delightful memory. *We thank all of them.*

'But how poorly would we have spoken these words if we failed to mention our domestic hosts. Upon one day during the Council I chanced to be talking with a fellow American delegate, discussing this part of the delight of Bournemouth and its affiliated places, where homes have so graciously swung wide their doors and taken our delegates into their family circles. He said, "Our British hosts have taught us a new lesson in entertainment; they have an overflowing method of hospitality." I venture to say that every one of us shares heartily in that sentiment. The delegates will each convey their gratitude to their hosts, but we as a Council must collectively say to them – *We thank you.*

'I am sure I should be criticized, and justly so, if I failed to direct our thoughts to one not-soon-to-be-forgotten address. The Rt. Hon. David Lloyd George so stirred our hearts, so challenged our service, to the cause of International Peace, so enheartened our faith in the Christian Church as the supreme institution for the fulfilment of enduring peace, that every official delegate, every associate delegate, and every visitor present at the memorable banquet in the Town Hall, July 4, wishes to say "*Mr. Lloyd George – we thank you.*" Personally, I should like to assure this great man that the high sentiments he advocated upon that occasion will be repeated in Christian pulpits in many parts of the world in the coming months.

Even at the danger of too much length in these remarks, I must not fail to include the Bournemouth Press for its liberal reports. The Press has been an unfailing, sympathetic friend of our Council. *We sincerely thank it.*

'As we say good-bye, out of our hearts we all say: "God bless Bournemouth and all our old friends here whom we have met once again, and the new ones we have made." '

Responses were made by the Mayor of Bournemouth and by the Rev. A. T. Riceman (local secretary, with Mr. Edward Young as co-secretary).

MODERATOR'S ADDRESS

BY THE REV. J. D. JONES, C.H., M.A., D.D.,
BOURNEMOUTH, ENGLAND

FATHERS AND BRETHREN,

My first duty – a duty which is also a pleasure and a privilege – is to bid you welcome to this town and to this church. It is something of an experiment to choose a provincial town for the meeting-place of this Council. The two previous Councils which have been held in Britain were summoned to convene in the capital cities of our land – the first in London and the second in Edinburgh. It is perhaps only fair that the country should now have its turn. Paris – as we are being constantly reminded – is not the whole of France. Neither are London and Edinburgh the whole of Britain. Possibly for the real purposes of the Council such a town as this has advantages over both London and Edinburgh. For while this Bournemouth of ours is a town of almost unrivalled beauty, and while its neighbourhood – the Saxon Wessex – teems with historic interest, there are not the distractions here which militate so seriously against the usefulness of a Council – but in quietness and peace we shall be able to address ourselves to our proper business.

Bournemouth is a new town – though ancient England is at our very door – for have we not our glorious New Forest to the east of us, and Stonehenge to the north of us, and Corfe Castle to the west of us? But Bournemouth itself is a new town. A hundred years ago there was nothing of Bournemouth save a few villas among the pines in a road which would not recognize itself to-day. In this respect there is a kinship between us and you who come from the great Republic of America and the British Dominions overseas – we are quite young as you are, and our town is quite a new place. But Bournemouth has been a town of continuous and vigorous growth. We do not pretend that in rapidity of growth we can compare with some of the cities in your great lands. Melbourne, a hundred years ago, was a swamp; to-day it is a vast city with over three-quarters of a million of people living in it. And as for the United States – isn't there a legend about an inhabitant of the city of Detroit getting into conversation with a stranger and asking him if he knew Detroit?

'Yes,' replied the stranger.

'And when were you there last?' asked the Detroitian.

'About three weeks ago,' was the reply.

'Ah!' replied the local patriot, 'but you should see it now!'

Well, we have not grown at that rate, but for a slow, steady-going people as we are we think we have done fairly well, for in the hundred years the tiny collection of villas has become a great town of one hundred thousand people, and we flatter ourselves that on the whole we have lived up to our motto, '*Pulchritudo et Salubritas*' – beauty and health. This town of Bournemouth welcomes you, and the welcome is a warm and cordial one, as our Mayor made evident to all last night. But, in a more intimate way, I have to bid you welcome in the name of the Congregational Churches of Bournemouth. If last night you received the Civic welcome, it is my privilege to extend to you the family welcome, and you will believe me that our hearts go along with our hands in the welcome we give you. Congregationalism in this town of ours has kept pace with the town's growth. The oldest church in our borough is the church at Pokesdown, one of the Eastern Wards of our borough. But when that particular church was established Pokesdown was not a part of Bournemouth. There was indeed scarcely a Bournemouth for it to be a part of. Pokesdown was then a village about two miles from Christchurch. The real mothers of Bournemouth Congregationalism were the churches at Christchurch and Poole, in both of which towns Congregationalism dates back to the heroic days of 1660 and 1662. This church in which we meet is the oldest church in what was the original Bournemouth, dating back as it does to the year 1856. But in the three-quarters of a century of its life it has shown itself a vigorous missionary church and has become the fruitful mother of children. And while it would not be true to say that every other Congregational church owes its existence to the initiation of this church, it is perfectly true to say that, without this church, the one church of seventy-five years ago would not have become the ten of to-day. East Cliff, Winton, Boscombe, Westbourne, Charminster Road, Southbourne, Pokesdown, Sutton Road, Moordown, would not be what they are to-day, but for the devotion and self-sacrifice of this beloved church. Without foolish boasting we may claim to have done our share in providing for the religious needs of the people of our town, and with humble gratitude we acknowledge the blessing of God which has rested on our labours. It is in the name of the ministers and members of these churches that I extend to you, members of this Council, and especially to those of you who come to us from overseas, the warmest of British and Congregational welcomes.

My distinguished predecessor in this high and responsible office delivered no formal address from the Chair. Perhaps I should have been wise to follow his example. But the powers-that-be on this side of the ocean thought fit that proceedings should begin with something in the nature of a Moderator's address. That must be my apology for inflicting myself upon you and trespassing upon your patience with a few words of my own.

This is a Congregational Council – not a Congregational Demonstration. This is our Congregational Lambeth. If we live up to the meaning of the name this week will be a week not simply of great and eloquent and inspiring speeches, but a week also of high thinking, when we discuss together the tasks and the problems which confront us, and take counsel together as to how we may best deal with them. There are great religious problems which are common to us and all other

Christian folk. And – like other Christian denominations – we have problems of our own, questions as to our relations towards other Christian Communions, upon which we shall have to make up our minds. With your permission, and without prejudicing anything that may be said later in the discussions of the week, I should like to say a few words about the more general and the more specific problem.

I

And first of all, let me speak of the general religious situation – the task which confronts all Christian people. That the Church of Jesus Christ is faced by tremendous tasks and confronted by difficult and perplexing problems needs no proof. It is the merest platitude to say that these days of ours are extraordinarily hard days for the Christian Church. I am not at all inclined to exaggerate matters, nor will I consent for a moment to be numbered amongst the pessimists. But I want frankly and honestly to face the facts, and the facts plainly show that these are struggling and striving days for the Church. People remind me sometimes that vast numbers of folk who never by any chance enter a church door are yet keenly interested in religion, and they point to the fact that our daily newspapers find that it pays them to have articles upon religion in their columns. They choose strange and curious people oftentimes to write these articles on religion – people who know about religion about as much as I do about the higher mathematics and the relativity theory. Still, the multitude buy the papers, and in the train or the bus they will discuss the special article of the particular day. Perhaps this 'interest' in religion is better than nothing. But it does not comfort me very much. I remember that the Gospels tell us that Herod – 'that fox' – was keenly 'interested' in Jesus. The stubborn facts that confront us are these: the Churches are depleted; the Sunday has ceased to be a day of rest and worship, and has become for multitudes a day of sport and pleasure; there has been a notable decay of idealism – even our politics have become almost exclusively 'bread and butter politics'; and secularism has swept in like a devastating flood.

We are living in far more difficult days than when the first International convened in London. We are having a harder fight than our fathers fought, and at the moment the fight seems to be going against us – so much so that one of our younger philosophers a few weeks ago confidently prophesied that in a hundred years science would have given the *coup de grâce* to organized religion. Prophecies of that kind do not disturb me very much. Professor Joad is by no means the first to make them. They have been made again and again in the course of the centuries, and history has made a mock of them every one. I am not at all disposed to think that this day of the Church's distress presages her decay and dissolution. There have been ebbs and flows in the Church's history. There have been winters and springs. There have been times of weakness and times of resistless power. When men have declared that the Church was on its death-bed, there have been glorious resurrections. That is the characteristic of the Christian Church and the Christian religion – according to Dean Church – this power of renewal. 'Our little systems have their day, they have their day, and cease to be,' but the Church of Christ evermore renews itself, and like the phoenix rises, dowered with fresh youth, from the fires in which it was supposed to perish.

'A faith which has come out alive from the darkness of the tenth century, the immeasurable corruption of the fifteenth, the religious policy of the sixteenth, and the philosophy, commenting on the morals, of the eighteenth,' said Dean Church, 'may face without shrinking even the more subtle perils of our own.'

And even though we may think that the perils arising from the prevailing secularism and materialistic science and certain forms of the new psychology which dissolve God into a mere projection of man's own mind, are more deadly than those which confronted the Church in the great Dean's day, we may, to use his own words, still face them without shrinking.

I deprecate the defeatist temper. It often brings about the defeat it fears. I deprecate speech about the churches dying out in ten years. Talk like that only makes the heart of the people to melt. And it is essentially atheistic, for it takes no account of God. The New Testament strikes a very different note. It echoes with the trumpet-note of triumph. It contemplates, not a world from which religion has been banished, but a world which is full of the knowledge of the Lord.

'Be of good cheer,' said our Lord in one of His later utterances, 'I have overcome the world.'

'Then cometh the end,' writes St. Paul, 'when He shall deliver up the kingdom to God, even the Father, when He shall have abolished all rule and all authority and power, for He must reign till He hath put all His enemies under His feet.'

But while I would have us face the position with courage and confidence, I would also have us frankly face the facts of the present religious situation. And the facts are that at the moment the Church is to a large extent neglected, and religion seems to be losing its hold over vast masses of mankind. And this neglect of the Church and decay of religion is a symptom of something deeper and more serious still. That deeper and more serious thing is this – the very existence of God is being challenged and denied. 'In the beginning God . . .' so our Bible opens. It is the assumption upon which all religion proceeds and upon which it rests. Religion implies the reality of God. If there be no God religion becomes an irrelevance. Now it is that primary and fundamental faith which is being challenged and denied to-day. For multitudes of people God has simply ceased to exist. They have subscribed to the materialistic conception of the universe. That is the tremendous battle in which we are engaged to-day – a fight for faith in the reality of God. The Church all down the centuries has had to contend earnestly for the faith once for all delivered to the saints. It is familiar with battle. But when I think of the conflicts through which it has passed – the fight that raged around the question of the person of Christ, the fight which Luther fought for the freedom of the Christian soul, the more recent disputes and controversies about the Bible and its inspiration and the dates and authorship of its various books – they all seem to me to be affairs of 'out-posts' and 'out-works' compared to the fight that is upon us to-day. The attack to-day is not upon the out-works but upon the citadel itself. It is the existence of God that is being called in question.

To this fundamental scepticism, many things have contributed. There is, first of all, the work of the critics upon the Bible. The notion has got abroad that the Old Testament is largely myth and legend, and that even the Gospels are something other than sober history. And so the old authority the Bible used to exercise has gone, and people feel that they can no longer regard it as the authentic word of God. Mr. Walter Lippmann in his book *A Preface to Morals* lays considerable stress upon this point. He says that to the modern man the Bible is a book of wisdom, but to our ancestors it was a book of wisdom backed by the power of God. It contained truths which could not be doubted because they had been spoken by God through the prophets and His Son. But the modern view strips the Scriptures of their authority to command men's confidence and to compel their obedience. The Scriptures may still inspire respect, but they are disarmed.

Still more potent than the work of the critics upon the Bible has been the new conception of the universe which science has given us – this universe so vast, so indifferent, so bound in chains of stern necessity. Many men, contemplating it, can see no room anywhere for a Personal God – at any rate the kind of God revealed in the New Testament. Popular writers like H. G. Wells practically repudiate the idea of a Personal God: Bernard Shaw talks about the 'life force': others dissolve Him into 'the sum of all ideal values': while others like Bertrand Russell deny Him altogether and declare that 'the individual soul must struggle alone with what of courage it can command against the whole weight of a universe that cares nothing for its hopes and fears.' The teaching of the scientists, backed by certain of the new psychologists, who reduce God to a projection of the human mind, through magazine and novel percolates into the minds of the men and women of our day, it creates their intellectual atmosphere, and in that atmosphere, touched by what Mr. Lippmann calls the 'acids of modernity,' belief in God, in the Christian God, has simply dissolved. It is not that His existence has been disproved (a negation is perhaps incapable of proof) but He has faded out of the minds of men and has simply ceased to count.

The scepticism of our day runs pretty deep. The irreligion of our time is radical to a degree for which there is no counterpart. I can remember that, in the days when I was at college, Mr. Bradlaugh and Mrs. Besant were holding forth wellnigh every Sunday in so-called 'Halls of Science,' preaching a rather blatant and vulgar atheism born of scientific materialism. I imagine – though I speak with diffidence on the point – that Colonel Ingersoll was, more or less, their American counterpart. But as it seems to me, the attack of fifty years ago was not nearly so dangerous as the scepticism of to-day. The vehemence of the attack a generation ago showed at any rate that there was a strongly entrenched belief to be attacked. The modern man doesn't attack, because the belief, for him, has simply dissolved.

And with the dissolving of the belief in God has come a challenge to the whole Christian ethic. Huxley and Tyndall, whatever may be said of their materialistic philosophy, were men of high ethical standards. I remember hearing Dr. Fairbairn describe John Morley (as he was then) as the best Christian in the Cabinet of which he was a member, though he was a professed agnostic and spelled the word 'God' always with a small 'g.' That was the peculiarity of the agnosticism of fifty years ago – while rejecting the Christian faith it accepted and observed the Christian ethic. But that position could not for long be maintained. Flowers will not grow if they have no root, and the Christian ethic has no compulsive authority apart from the Christian belief in God. This is the point Mr. Lippmann stresses. Men no longer believe in a Sovereign God, a God who rules this world and who by the hand of Moses issued a moral code for His subjects, and therefore that moral code has lost its binding authority. Mr. Lippmann is at any rate logical, though I am left wondering why he speaks of Moses rather than Jesus. For wherein does the authority of the Christian ethic really consist? It consists, in the last analysis, in this – that we believe it to be the expression of the mind and will of Almighty God. The moral law is not something which we have invented. It is not the product of long custom. It is not something which by long experience has been discovered to be right and good. I claim for it a higher authority than that. It derives from Almighty God. It comes to us as the expression of the will of the Creator and Ruler of this world. Holiness, truth, purity, love – they are not expediencies simply, things which, on the whole, the race has discovered to be for its benefit and happiness, they are things which the Lord requires of us and they have behind them divine authority.

God wrote that law to begin with on these hearts of ours. The law was in the hearts of good men before ever it was written on tablets of stone. 'The word is very nigh thee,' the prophet wrote, 'in thy mouth and in thy heart that thou mayest do it.' 'Conscience,' as John Bunyan would say, 'is God's own Recorder in Mansoul' and the authority of conscience resides in the fact that men feel it is the spokesman of the highest authority of all.

Then God gave revelations of Himself to holy men of old, to prophet and seer and psalmist, and by the word of the Lord spoken through them made His will for men clearer and clearer still. And finally in the Life and Person of Jesus He set before men in actual life an example and illustration of what men should be. It is from Christ the Christian ethic derives. It is simply the expression of the ideal which He by precept and example has set before us.

By the way, I notice that Mr. Lippmann has very little to say about Jesus. If he does occasionally refer to Him it is only to class Him with Buddha and Confucius. But that simply will not do. A man who sets about discussing the Christian ethic must deal seriously with the fact of Christ. And to rule Him out of the discussion, and to take it for granted in such casual references as are made to Him that He is in the same category as Buddha and Confucius, is simply not to deal seriously with Him. Before a man is competent to discuss the Christian ethic he must face this question: 'What think ye of Christ?' But, to return, for us, at any rate, the Christian morality is not the product of custom and experience. It has not its origin in this world of space and time. We believe that in conscience we have some measure of the divine light that lighteth every man. We believe that in the writings of holy men of old we can hear the voice of God. We believe that in Jesus God has finally revealed Himself, and declared His holy will concerning us. But, if God is denied, the authority of the Christian ethic goes. If the moral demand is not of God, if our idea that it derives from God is all a delusion – because there is no God from whom it could derive – if it is really only a code of rules which the race has formed for itself at a certain stage in its history, then the race as it moves onward to a new stage may discard it and invent a new one which it may think more suited to its changed condition. And that is very much where we are to-day. The existence of God being ignored or denied, people are saying that the Christian ethic is not binding upon us, and we are being faced by a root and branch repudiation of the Christian morality.

I do not know why, when we talk about morality, we at once think about the relation between the sexes. After all, that is only one point in the Christian morality – though a major one. But *honesty* is as much a Christian demand as *chastity*. 'Let him that stole steal no more,' says the Apostle. *Truth* is as obligatory as *purity*. 'Putting away falsehood, speak ye truth each man with his neighbour,' says the same great Christian teacher. I have never heard the wildest and most revolutionary of our modern moralists suggest that we should repudiate honesty and truth. They realize, I suppose, that without honesty and good faith society could not survive at all. And yet honesty and truth are just elements in the Christian morality as chastity is, and all three have behind them the same supernatural sanctions. Still, it is against the Christian conception of sexual morality that the modern attack is principally directed. We have all been conscious, since the war, of a certain relaxation of morals. We accounted for it while the war lasted by saying that it was due to the abnormal conditions of the time. But the war ceased twelve years ago, and the moral revolt still continues. And there is nothing shy or timid about the revolt. It is bold, brazen, and unashamed! It justifies itself. It scoffs at the old reticences and decencies. It repudiates all the old conventions and taboos. It allows itself a freedom both in speech and conduct that shocks all who have been brought up in the older tradition. That is the retort a popular writer puts into the lips of a young wife who had treated the marriage vow with a sort of gay contempt, when an older friend remonstrated with her and said that they did not act *so* in her young days. 'Oh,' replied the young wife, 'but *we* are a new sort of young people.' And the new sort of young people apparently refuse to consider themselves as in any way bound by the old laws. The old laws may have been good enough in their day, but in this new day they are simply out of date.

To what length this new freedom has been carried it is difficult to say. I am quite prepared to believe, as indeed I *do* believe, that multitudes of young people who allow themselves a liberty in speech and even in conduct which almost terrifies us remain at heart entirely sound and wholesome. But we must face the facts, and the fact that sexual indulgence has been freed from certain social consequences has, if report be true, led to an alarming increase of secret immorality. Delivered from the fear of social consequences and the stigma of public shame, young people gaily and cheerfully flout the moral laws without any thought that they stand for eternal truth because they stand for the mind and will of Almighty God.

Of course, if they do *not*, they have no binding and abiding authority and men are free to alter them. And certain clever and brilliant men amongst us, starting from the positions that there is no God and that religion is a mere superstition, seriously propose to fling the old morality on to the scrap-heap. Here is one of them, in a book recently published, justifying promiscuity, advocating temporary marriage, and saying that even in marriage the parties need not be faithful to one another – reducing love to vagrant lust and destroying the family. I asked myself what would become of human society if that man's ideas were generally adopted, if the sanctities of the home were destroyed, if purity and chastity were no longer counted to be virtues and holy married love were banished from the world. What kind of a world would that be? It would be a vile and beastly world, and upon such a foul and beastly world the doom would be pronounced: 'Ye shall be as Sodom and ye shall be like unto Gomorrah.'

And yet into such a state of moral anarchy and dissolution the world may fall if it ceases to believe in God. Mr. Lippmann sees this plainly enough and the object he sets before himself in his book is that of finding some sanctions for the moral life which he can substitute for the authority of God which he assumes to have gone. Mr. Lippmann is a serious man – he does not whoop over the decay of belief in God as Mr. Bertrand Russell does because of the emancipation which he believes will follow. Mr. Lippmann sees the peril. He knows this emancipation may issue in sheer anarchy. He knows that when there is no vision the people cast off restraint. It is all very well to smash idols, he says. Some of these iconoclasts never stay to consider the consequences of their own victories. What are you going to put in the place of the idols you have smashed? There are no conventions, no taboos, no gods, priests, princes, or revelations which men must accept now left, and yet the result is not as good as the iconoclasts thought it would be. The age is a disillusioned, disappointed, restless kind of age. It is disillusioned about its own freedom. The natural man, he says, 'when he is released from restraints and has no substitute for them is at sixes and sevens with himself. It is all very well to talk about being the captain of your soul. It is hard, and only a few heroes, saints, and geniuses have been the captains of their souls for any extended period of their lives.' So he casts about for something which shall take the place of the old discarded belief in God. 'For,' as he puts it, 'this modern world is haunted by a realization that it is impossible to construct an enduring orthodoxy, and yet it is impossible to live well without the satisfactions which an orthodoxy would provide.'

I cannot honestly say that the sanctions he proposes are an adequate substitute. He casts the man back upon himself. He says that only the regenerate, the disinterested, the mature can make use of freedom. Quite so ! But how are you to get the regenerate and disinterested man ? The goal of human effort, he says, using the words of Confucius, is 'to follow what the heart desires without transgressing what is right.' That very sentence raises questions. Where is the man to get his idea of right from ? It is a kind of humanism, a new and modern positivism, that Mr. Lippmann preaches. He knows of no power outside the man himself which will help him to realize his ideals and enable him to curb the desires of his heart in the interests of what is right. It is like bidding a man to lift himself by his own waistband. Mr. Lippmann's book is brilliantly written, but its effect is chilling and depressing. Humanism is a creed of despair. There is no good news in it for baffled, beaten, and broken men. There is no remedy in it for the dissolution which he fears and foresees as the result of the prevailing unbelief.

But we challenge the assumption from which these modern writers start. The suggestion they make that modern science has abolished God has absolutely no warrant. Modern science has done nothing to disprove or invalidate belief in God. Indeed, as the Bishop of Gloucester said recently: 'We are bewildered by what the mathematicians and the physicists and the chemists tell us about the structure of the universe, but less and less are we able to believe that it came into existence of its own motion and has come to be what it is without any reason or purpose behind phenomena.' It is strange that people should be talking about science destroying religion at the very time when the greatest scientists are telling us that this world is a *created* world, that this earth is the only planet on which human life exists, when a physicist like Eddington flatly rejects scientific determinism and frankly declares his belief in God. Science in our day is increasingly tending towards the spiritual interpretation of the universe.

And if the created universe speaks of God, so also does human life and human experience. There is the significant fact of the universal belief in God. Wherever man is found he is a worshipping being.

There are certain emotions and experiences of his soul which he can only account for by saying that he is in touch with some Power, unseen but very real. These experiences may be crude in the case of primitive peoples, but they are vivid and beautiful and exalted in the case of the saints. When Isaiah heard that voice in the Temple saying: 'Whom shall I send and who will go for me?'; when Ezekiel sitting among the captives by the river Chebar, in the thirtieth year, in the fourth month, in the fifth day of the month, saw his 'visions of God'; when Luther heard the voice saying 'The just shall live by faith'; when John Bunyan agonizing beneath the burden of his sin heard the words: 'My grace is sufficient for thee'; when John Wesley in the little house at Aldersgate Street felt his heart strangely warmed; when these young folk of the Oxford Group movement have been conscious of a power that has released them from the tyranny of sin – they have all been absolutely sure that they were in touch with the living God. And it is not only great and conspicuous people who have experiences of that kind – they come to ordinary men and women, they are the common possession of the saints. There are multitudes of plain and humble folk who remain unshaken by doubt, undismayed by Professor Joad's prophecies, because, to use Tennyson's words, 'The heart stands up and answers: "I have felt."' And this direct and immediate experience of God is not to be dismissed as a kind of self-deception, a bit of auto-suggestion. Canon Streeter in that book of his which he entitles *Reality*, contends that there are two methods of acquiring knowledge. There is the scientific method of classification and analysis and explanation; and there is the method of imagination and intuition. And the latter is as valid as the former. Indeed, for the understanding of anything in the nature of life the latter method is indispensable. There are processes of reason, which, as I think, lead us inevitably to assert the existence of God. But we are not left simply to argument and deduction – we know God directly and immediately. For my own part I have never been able to understand why our experiences of God should not be regarded as valid and convincing proof that we are in touch with the Supreme Reality, as our sense-impressions are of the reality of an external world: I would go so far as to say more valid and more convincing as the experience is more immediate and more direct.

And it is not only our individual experiences which demand God to account for them – there is human life as a whole, the course of our race's history. The riddle of life may be hard to read. But few thinkers would feel justified in explaining it as the result of merely the accidental development of material things. Positively men have discovered in the life of the world a power not themselves making for righteousness. Negatively the abolition of God reduces life to a 'tale told by an idiot, full of sound and fury, signifying nothing.' In a word, you cannot make sense of the world or of human life without God.

And then, finally, there is Jesus. What about Jesus? I have already said that to discuss the Christian morality without facing up frankly to the fact of Jesus is not to treat the matter seriously. For the Christian morality rests on the authority of Jesus, and the authority of Jesus again derives from the fact that He stood in a unique relationship to God. To leave Jesus out of account in a discussion of Christian morals is to leave the vital factor out of account. What about Jesus ? What are we to say about Him ? The Gospel story has been pretty freely criticized, but after criticism has said all it has to say, one thing remains perfectly clear, and it is this – Jesus cannot be brought within the categories of ordinary humanity. In the history of our race He stands absolutely solitary and unique. His own account of Himself was that He stood in an unshared relationship to God, that He was God's only begotten Son: 'My Father . . . your Father.' There may be depths about the Incarnation which we cannot plumb, but the only explanation which really accounts for Jesus is the one which these Gospels give, *viz.*, that He was God manifest in the flesh. To me He is all that – not the best of men, but the Everlasting Son of the Father, and I worship Him as such. So the words of Jesus to me are not simply great words of human wisdom. They are the declaration of the mind and will of Almighty God. That is the claim which, according to the writer of the Fourth Gospel, He made for Himself: 'The word which ye hear is not Mine but the Father's who sent Me.' He is the authentic *Word* of God and there is something in us that recognizes Him as such. We hear His words and our hearts respond to them and acknowledge them to be divine.

To get rid of God, to banish Him from the world, men must ignore the universal human instinct, the testimony of conscience, the experiences of the saints, and the fact of Jesus. The new moralists delude themselves. 'The acids of modernity' have not dissolved God into an outgrown credulity. Behind the moral demand there still stands the living God. There may have to be fresh interpretations and readjustments of that demand to meet the changed circumstances of our time. But in principle and spirit we have that demand fully and finally expressed in the words and life of Jesus. In a very real sense there can be no 'new' morality – there can only be a fuller and clearer understanding of the implications and applications of the old. To flout that moral demand is to fight against God – to that encounter there can be but one end. Even the very men who advocate what they call 'emancipation' bear unwilling witness that it ends not in happiness and peace but in disillusionment and despair. Modern novels with their stories of men and women who insist on what they call their 'freedom' are not, as a rule, particularly cheerful books. They generally end in tragedy. They can, indeed, end in nothing else. Jesus Himself forewarned us of this. 'Whosoever falleth upon this stone,' He said, 'shall be broken, but on whomsoever it shall fall, it shall scatter him as dust.'

So for the salvation of society our most urgent need is a renewal of our faith in God, a revival of our *sense* of God. There is room and there is need for a re-statement of the theistic argument. Congregationalism has always prided itself – and justly – on giving due place to the intellect in religion. It has sought to love God *with the mind* as well as with the heart. It has sought to make instructed Christians. Its appeal has been, 'Come, and let us reason together.' There is room and there is need for apologetic. In times of unsettlement like these we shall be helping our people if we help them to an intellectual grounding for their faith in God. And yet I am persuaded that apologetic is not going to do for our age what it needs. To begin with, the people whom we want to reach and convince do not come to listen to our apologetics. And further, though the intellectual battle for the theistic position may be won – is already won, as we believe – *thought* takes a long time to percolate down to the crowd. What we really want is a new sense of God *ourselves.* James Douglas wrote an article some time ago in which he said that what England needed for its salvation was 'to make room for God.' That is what *we* need if we are effectively to fulfil our mission of saving this blundering and disillusioned world – we must make room for God. People will believe in the reality of God when they see He is a reality to us, when they see that He is really present in our lives, directing them, inspiring them, shaping them. Wasn't it of Spinoza they said that he was a 'God-intoxicated man'? When such a thing can be said of us the revival of faith we pray for will not be long in coming. In other words, what we need is a deeper and richer and fuller religious life of our own. We have to confess that our religion often runs pretty thin. We are far from being 'God-intoxicated.' We are eminently wise and cautious and prudent people. It is often said that there is little difference between the conduct of a Christian and a non-Christian. A religion that has little or no effect on conduct is not likely to command the respect of those who are without. But a real faith in God – in the God and Father of our Lord Jesus Christ – making life clean, making it helpful and self-sacrificing, making it serene in trouble and triumphant in death – such a faith will win for God the belief and the allegiance of men. That is what one of the characters in *Robert Elsmere* – that old and almost forgotten book – said to the devoted and self-sacrificing clergyman: 'I have seen God in you.' That is what a young lad said to Dr. Stalker, when explaining his desire to join the Church: he had seen Christ in the foreman of the engineering shop in which he worked. God in us! Christ in us! That is our urgent need – a new sense of the reality of God ourselves. Men will no longer doubt the reality of God when they see Him as a power in your life and mine. And we get this deeper experience of God by prayer and communion and the honest surrender of our wills. This is what we need for the quickening of the churches we love. We become effective only as God in Christ abides in us. Apart from Him we can do nothing. Churches and individuals – if we are not in Him, and He in us, we are cast forth as branches and are withered. Culture, learning, eloquence will avail us nothing if we have not this sense of the reality of God. But when God in Christ becomes the supreme reality to us, when, like our Lord, it becomes our meat to do His will, a new day will dawn for our stricken and troubled world: men and women wearied of their uncharted freedom will return to their rightful allegiance and will gladly take Christ's yoke upon them, to find to their joy that His yoke is easy and His burden is light.

II

I make no apology for having occupied so much of my time in talking about this matter of the recovery of our sense of God. It is really the fundamental thing, and unless we have it we may have a name to live but in truth and fact we are dead. In speaking of that particular matter I have been speaking of something which concerns the whole Church of Christ. This threatening dissolution of moral life following upon the loss of faith in God is a problem that confronts us all. I hope I shall not be considered to have left a high theme for a low one if in these concluding minutes I speak specifically as a Congregationalist to Congregationalists. The great matter I want briefly to refer to is that of our relation to other Christian Churches. The Lambeth Conference of Bishops of the Anglican Communion convenes this week in London. I speak for the whole of this Council when I say that we pray that in all their deliberations the Bishops may be guided of the Spirit and that the issues of their speech together may make for the upbuilding of Christ's Holy Church. One of the problems the Bishops will discuss will be that of Church Unity. That matter has of recent years become a 'burning' topic, and the South India proposals have brought it within the range of practical politics. It is, in part, the spread of secularism and the consequent threat to the moral life that has made Christian people feel the urgent need of a greater measure of unity. In face of the prevailing unbelief pious people feel that all who name the name of Christ ought to stand shoulder to shoulder. Abroad, on the mission-field – faced by the great non-Christian religions – people have felt that to weaken our Christian forces by unnecessary divisions and to transplant to India and China the denominational differences that sunder us in these Western lands was just a crime against Christ. With those feelings I imagine that most of us in this Council deeply sympathize. It is a serious thing to divide the Christian forces, for every needless division means a lessening of effective strength. Only one thing justifies division, and that is the honest belief that something integral to the gospel is at stake, which can only be maintained by separation. The splitting of Churches over petty things, such as alterations in the order of service, or because of personal differences (and we Congregationalists are not guiltless in these matters) is schism, and schism is sin.

Speaking on the general subject of Christian unity, I think it is true to say that we Congregational folk greatly desire to see a closer unity between the various branches of the Church of Christ. We believe that a real, spiritual unity already exists. We believe that all who love the Lord Jesus Christ in sincerity – no matter what their denominational differences – are one in Him. We believe there is a Church of Christ which transcends all the Churches, and to it all faithful souls belong. In a measure that truly Catholic Church is represented in our hymn-books. We may not preach in one another's pulpits or commune at one another's altars, but we sing one another's hymns. Bernard of Cluny, the medieval monk; John Henry Newman, the more recent Roman Catholic; George Herbert and John Keble, two saints of the Anglican Communion; John and Charles Wesley, the Methodists; Sir John Bowring, the Unitarian; Whittier, the Quaker; they meet with our own hymnologists, Isaac Watts, Philip Doddridge, Ray Palmer, and T. T. Lynch in the pages of our hymnal. They all speak the one language of Canaan.

But we long to see that underlying spiritual unity made manifest to the world. We long to see it express itself in free, happy, and unhindered fellowship. By our separations we give colour to the impression that we belong to different religions. We long for the day when, by the completeness of our fellowship, we can convince the world that we are one in Christ. I do not know that our Congregational folk are very keen upon one huge ecclesiastical organization. And I am quite clear that we have no love for uniformity, and no belief in it. We have believed, and we believe still, in the freedom of the Spirit, and this same Spirit may and does reveal Himself in diversities of gifts and ministrations. Men are constituted differently, and to the end of time, I imagine, there will be some who can worship best amid the glories of some ancient cathedral while others will feel more at home in the fervour and amid the Hallelujahs of a Salvation Army meeting. What we desire is not uniformity of method, but the unity of the Spirit which shall manifest itself in fellowship.

Such unity prevails in large measure amongst the Churches which in this land we call the Free Churches. We preach in one another's pulpits. We commune at one another's altars. We transfer – more or less willingly – our Church members from one communion to another. But fellowship with the Episcopal Church is very partial and broken, while with the Roman Church it is practically non-existent.

The difficulty with the Protestant Episcopal Church is that fellowship is made to depend upon the acceptance of certain *ecclesiastical* conditions. The two critical conditions are the acceptance of the Episcopal method of government and the recognition of Episcopal Ordination as necessary to a valid ministry. About the former some of us might not find any great difficulty, though the phrase 'historic Episcopate,' with its suggestion of Apostolic Succession, is not one that is specially welcome in our ears. Still, Episcopacy, as a method of government, we might accept. Some say that we in England, with our system of Moderators, and you, our American brethren, with your system of State Superintendents, have really adopted the system without adopting the name. I am quite prepared to think that it might be for our good estate to have a certain number of devout and godly men set aside to act as 'fathers in God' to both ministers and churches.

But I imagine I speak for all Congregationalists when I say that we could never assent to the suggestion that Episcopal Ordination is necessary to the validity of a ministry. To assent to any such suggestion would be much more than a case of flouting our own history, and doing dishonour to some of the greatest princes of the Christian pulpit – it would be to blaspheme the Holy Ghost. For cannot we point to the signs of the Lord's working in our midst ? And are not our own people the seals of our ministry ? Have we not again and again seen the Lord's arm made bare in the salvation of souls? Has not the Lord's Supper been to us a communion of the Body and Blood of the Lord ? Have we not enjoyed the Real Presence ? Have we not again and again been conscious that 'although His form we could not see,' we knew and felt that Christ was there ? To doubt the validity of our ministries and the reality of our Sacraments would be to fly in the face of our most sacred religious experiences. We *know* that God has owned and blessed ministries which have received no Episcopal sanction. The Spirit bloweth where it listeth, and it is not in the power of any man to set limits to its working. We must not, therefore, be asked to assent to any Scheme of Union which makes an Episcopacy of the *esse* of the Church.

I am not going to anticipate any discussion there may be of the South India Union proposals. But our friends who are keenly in favour of the proposals must realize that the insistence that all future Ordinations must be Episcopal raises serious difficulties both for the missionaries on the field and the Churches at home. Personally, I do not think that the adopting of Episcopacy is essential to the unity of the Church. I believe that real unity is to be found not in 'Order' but in the work of the Holy Spirit manifested in the unbroken succession and communion of the saints. Anyhow, it cannot be too clearly said that while we are all for unity, there may be too high a price paid for it, and the price is too high if it involves the denial of the freedom of the Spirit.

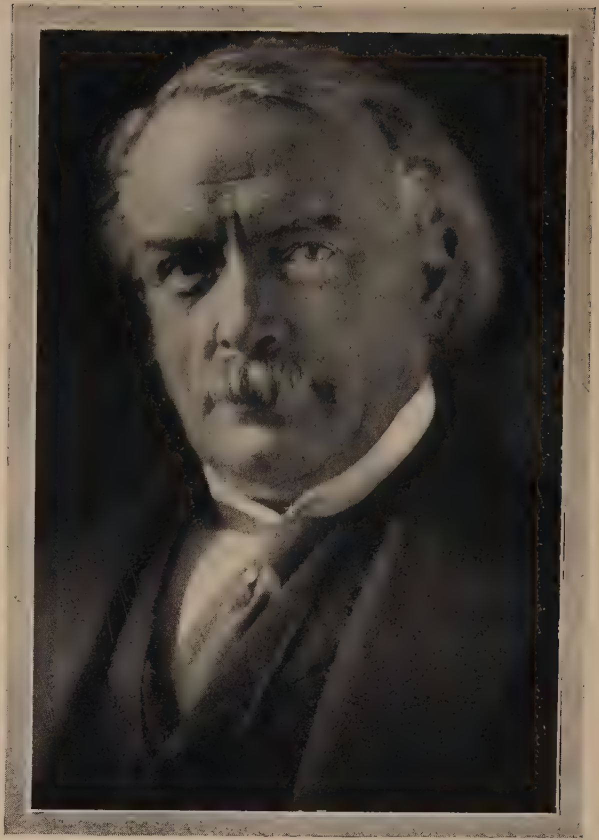
The 'Appeal to all Christian People' issued by the last Lambeth Conference marked a real advance on the part of the Anglican Church. It may be that the further consideration of the subject at the present Lambeth Conference will mark a still further advance. For even within the last ten years scholarship has been at work, and in the light of conclusions such as those of Canon Streeter it becomes a little foolish for any one form of Church policy to claim to be of divine right. Canon Streeter says that Congregationalism, Presbyterianism, and Episcopacy are all to be found in the New Testament ; they all existed in the primitive Church; and yet with all the diversity of ministrations there was a real unity. Why cannot there be a similar unity in variety to-day ? Union by all means when there is spiritual kinship, and such similarity of temperament and outlook as to make union possible. We rejoice in the union that has taken place in Canada, and in the forthcoming Methodist union here in England. But we may have *unity*, though union may have to wait. If Lambeth makes a further gesture of friendship I can promise in advance that it will be welcomed, and we shall allow no mere punctilios to keep us apart. But in the meantime let us practise fellowship. Let us join hands in worship and in service, and above all things, at the Holy Table. That kind of unity need not wait. All who love Christ ought to love one another. That members of the same household should not be on speaking or visiting terms with one another is a scandal to the gospel and a stumbling-block in the way of the coming of Christ's kingdom. The day of the Church's weakness will be past, the day of her recovered power will dawn, and Christ will see of the travail of His soul and be satisfied when we Christian people say with the Apostle: 'Grace be with all them that love the Lord Jesus Christ in sincerity.'

Till that happy day arrives we Congregational people must just stand in our lot and maintain our special witness. Our churches exist to preach the blessed Gospel of the Grace of God in Jesus Christ. But there are certain truths which have been committed to our special guardianship. We are trustees for certain great doctrines which must find their place in the witness of any united Church. We have a great and lofty doctrine of the Christian Church. We believe that the Church of Jesus Christ consists of men and women who have had the great evangelical experience. The Church to us is not an *omnium gatherum*; it is the assembly of the saints. It is a company of believing people. We believe that every such fellowship of believing people enjoys the presence of Christ, and is therefore dowered with all the prerogatives and powers promised by Christ to His Church. If we abandon that high doctrine of the Church our claim to independence and autonomy has absolutely no warrant, and the *raison d'être* of our separate existence disappears. I plead for a recovery both in idea and practice of this 'high' doctrine of the Christian Church – it is the great contribution we have to give to the sum total of Christian truth. And we believe in the continued and continuous guidance and illumination of the Spirit. Therefore we have consistently declined to bind ourselves by any written formulary or creed. We have not believed that Nicaea or Chalcedon, Martin Luther or John Calvin or John Wesley set final limits to the truth. The Spirit of Christ takes of the things of Christ and reveals them still to seeking and believing souls. This spiritual freedom of ours – in such an age as this – is a great asset. Perhaps we need the reminder that the freedom we enjoy is not freedom to indulge our individual fancies, but freedom to listen to the guiding voice of the Spirit of God. If we use our freedom as the servants of Christ no Church can render greater service than ours. We can re-interpret the gospel to our age. But we must have a gospel to re-interpret. Our intellectual freedom will profit us nothing if we have not good news for a lost and sinful world. But if we have our gospel then our very freedom may help us so to restate it as to bring our wandering world back into a reasonable, quiet, and steadfast faith.

We are heirs of a mighty past. We stand in a great and noble succession. Our churches have done great things for the Kingdom of God in this land and in the great Republic across the sea. We glory in our heritage, but we have no desire to rest upon it. Our gaze is not backward but forward. We believe God has a work for us still to do. If we occasionally look back upon our heroic yesterday it is only that we may be inspired for this work of to-day and to-morrow. With our gospel, and our freedom to re-interpret it to our time, our to-morrow may surpass our yesterday. To us, as well as to other Christian folk, the promise is given, 'Ye shall see greater things than these.' To the greater tasks that confront us let us this day highly dedicate ourselves. Casting aside fears and doubts and timidities, let us consecrate ourselves afresh to the work of Christ and of His Kingdom.

Strengthen the wavering line,
Stablish, continue our march,
On, to the bound of the waste,
On to the city of God.

REV. JAY T. STOCKING, D.D.



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COUNCIL SERMON

BY THE REV. JAY T. STOCKING, D.D., ST. LOUIS, U.S.A.

THE ROMANCE OF THE CHRISTIAN RELIGION

'For we walk by faith, not by sight.' – 2 Cor. v. 7.

MY TEXT IS a parenthesis. It is not an argument but an axiom. 'We walk by faith, not by sight.' It is a recognition of the romantic character and necessities of human life.

St. Paul is speaking here of the confidence in which the wistful spirit of man approaches the land which lies beyond the visible shores of earth, to which he looks forward with undying, unconquered hope. But the nature of it holds equally true of man's way through this world of space and time. We dwell in yesterday by sight, but the only way into to-morrow is by faith, and the unique problems and significance of the life of man lie in the fact that he lives in to-morrow. It is by faith that we do all our walking everywhere; there is no other way.

The first step an infant takes is an act of colossal faith – usually faith in loving and trusted arms extended encouragingly to his timid spirit. Every step he subsequently takes is on the faith that this earth will respond to him in the same way as it did the first time.

Youth walks as seeing that which is invisible. The young man builds his future, marries a wife, founds a home, maps his career by faith. He faces difficulties that would frighten his cautious elders because of his faith. Viscount Haldane in his autobiography expresses doubt whether he would dare to begin life over again if he could. He fears that he might not be so fortunate in his circumstances or so successful in meeting difficulties. In age he seems to choose to walk by sight. He betrays the fact that he is far away from the ground on which he so boldly and confidently trod as a younger man. The peasant walks by a faith in experience that to the analytic may appear blind. The scientist walks by faith in the integrity of his mental processes and in the reality of the universe. There is, indeed, no unbelief for a purposeful man, only varieties of belief. The making of man is a cosmic adventure. In man the adventure becomes conscious: 'Man as yet is being made . . . all about him shadow still.' In man the adventure becomes self-conscious.

The thrill of living lies in the fact that one does not have sight. What man of us would choose if he could to walk by any other than by faith? For that would mean that one must forgo the glow and excitement that are the greatest continual returns for living. It is the necessity of acting on faith that illustrates and develops the human spirit and gives to life its ecstasy. The knowledge of the multiplication table enlarges no man's soul, but the knowledge of the tables of the law is an attainment and a special reward. The Almighty is verily a God that hideth Himself. When Jesus said, 'Blessed are the pure in heart, for they shall see God,' He asserted that there are some things that one cannot know without becoming something. It is the things that we do not see but 'vote for to be true if they can be true' that illustrate spiritual development and possess value for us. The things we vote for are the things to which we become loyal. Faith is the vote of the soul. The long, toilsome, upward path of man is reddened by the footprints of those who mightily believed things whose demonstration has ever lain beyond the ranges.

'We have but faith, we cannot know' is a misleading line. It suggests a regrettable limitation to which we must be resigned. It represents the comparative value of belief and sight at a moment of anguish when one longs to know what is hidden, and when sight would seem heaven's most blessed gift. But it does not take account of the sight that is in faith. Faith is not blind or a keyhole sunbeam in the dark. There are a great many things that are not visible to the eye but of whose existence men do not greatly doubt. Faith is vision. When Columbus set sail across the Atlantic he had no photograph of the western shore. As Mr. Santayana has put it:

> Columbus found a world, and had no chart
> Save one that Faith deciphered in the skies;
> To trust the soul's invincible surmise
> Was all his science, and his only art.

God's greatest gift to the spirit of man is the necessity imposed of continually walking out into a Vast Unknown. We choose to see our way 'as birds their trackless way.' At any rate, this is the way by which we are compelled to walk. In the beneficent necessities of the universe and in the romantic nature of man we find the twofold charter of religion.

For religion is a matter of faith. It is of the very stuff of which all valiant endeavour is made. Religious faith differs from other aspects of faith only in that it is faith applied to man's ultimate problems and ultimate questions. It rests finally upon the necessity that faces every person of coming to terms with himself and with life, and of living harmoniously in and with this mysterious, baffling, and mighty universe. Man finds himself in the midst of colossal forces which he can neither dispute nor defy. He must go along with them or not go along at all. He must interpret them, understand them, or be doomed to perpetual bewilderment.

The way to come to terms with the universe, say the intellectually sophisticated, is obvious. Resolve the mystery. Discover by scientific method how the forces of this world operate, and adjust yourself to them. Learn in the laboratory the way the universe is going and go along with it.

The simplicity of this method is beguiling. We turn ourselves hopefully to the task, however, only to discover that the mystery does not vanish: it gives way under examination to yet greater mystery. Meanwhile the questions we most want answered are not answered.

> Earth could not answer, nor the seas that mourn
> In flowing purple, of their Lord forlorn.

Analysis which yields facts is creating a sense of confusion quite as much as of order. If this universe has a purpose analysis does not make it clear. If it is going somewhere science does not tell us whither. The physical sciences give helpful information concerning details of expedient behaviour, but what the spiritual attitude should be that will bring us into harmony with the universe science cannot inform us. The men proclaiming most loudly the need of a philosophy of life include many who have been most obsessed with the sufficiency of knowledge, and who have declared their independence of religion. Huxley hailed the coming of the new scientific day as a spiritual asset. In a letter to Charles Kingsley when the latter's son had died he wrote, 'Sit down before fact as a little child. . . . Follow humbly and to whatever abysses nature leads or you shall learn nothing.' But an American publicist, Mr. Joseph Krutch, remarks after his experience in the laboratory which apparently has been for him his erstwhile sanctuary, that Huxley was too optimistic, and confesses that we have listened in disappointment to the accounts of many explorers 'who have followed nature and have returned with tales not wholly reassuring.' Huxley, he comments, did not seem to know how deep and dark the abysses of nature are. Science has brought with it 'increased capacity to control the accidents of life,' but it has given us little help on life's deeper problems. The most essential things elude it. It has nothing to tell us that will bring peace to the soul of man. It has no light to shed when tragedy and tears darken all our windows, and sorrow presses heavily upon the heart. It tells us how we may get most speedily and safely to the South Pole, for example, but man seeks a destination far beyond the South Pole. The cry for a philosophy of life from those who have declared their independence of everything but science is a sufficient indication of the insufficiency of what they have acquired. They have gained knowledge only to find that they cannot live by it alone. The information acquired remains to be interpreted. There must be a philosophy of life to enable one to interpret the facts and to cope with them, and a philosophy of life, of course, is only a faith, a venture of the mind and of life.

That religion affords such a philosophy is boldly and often crudely challenged to-day. Mr. H. L. Mencken, in a recent book, strikes at the religious spirit wherever it is found. Of civilized man he says, 'If he has not proved positively that religion is not true, then he has certainly proved that it is not necessary. Men may live decently without it, and they may die courageously without it.' When a man says that he can get along without religion there is no reason necessarily to be disturbed or dismayed. He means that he can get along without *his* religion, or religion as he conceives it. It may be that he is quite correct. Religion is to Mr. Mencken in his own words, 'a machine for scaring.' A clever reviewer has christened his *Treatise on the Gods* as 'The Cause and Cure of God,' the cause being fear, the cure knowledge. Religion has been defined in much the same language by a teacher in one of our American colleges as 'the fancies of ignorant mankind that grow from fear and credulity.'

If religion is only bogeyism then man can and will get along without it. But to maintain that this is religion is to betray little acquaintance with religious literature and religious experience. It leaves out of account the experience and utterances of those majestic spirits to which the great religions of the world trace their source. It is not religion as we know it. However religion may have come into being as a part of man's experience, however primitive its far-away beginnings, it does not continue to exist because of man's fear and credulity. It is a way of life and of looking at life. It concerns the meaning of life and of the universe. It embraces the values of life in which one puts one's steadfast confidence. In the words of Professor A. N. Whitehead, it 'is the vision of something which lies beyond.' It is a way of faith in 'things unseen,' but not unknown. It springs from the deep needs of the romantic nature of man. For man is a romantic being, and he can live happily only in a romantic world. Religion builds for him that necessary world.

Religion has three contributions to make of which we stand in great contemporary need.

1. Religion gives a man *a romantic conception of human personality.* It crowns him with glory and honour, and vindicates his sense of importance. Mr. Kipling relates a legend concerning man's immemorial sense of dignity. At the birth of time, when 'man was still damp from the clay of the pit,' he made a claim to the gods that he too was, in some sort, a deity. The claim was considered good by the judicial tribunal, and man was given the joy of his own acts. But, jealous, the gods stole the divinity which they had conceded, and sought to hide it where man could not find it. Here they found themselves in difficulty. If they hid it on earth they feared that man, the inveterate hunter, would some day find it. If they hid it among themselves they feared lest man should batter his way to the skies. When counsels were thus dark the god later called Brahm took the shining stolen thing and closed his great hand upon it. When he opened his hand the thing was gone. Then the god announced that he had hidden it where man would not dream of looking for it, inside man himself. To questions as to whereabouts inside man he had hidden it he declared that that would remain his secret 'unless and until man discovers it for himself.' Long ago man found this gift in the sublime sweep of his imagination and in the depths of his creative spirit, and he has ever lived in the dignity of his discovery. It makes him a free being with destiny in his hands. The will of the universe is in part his own majestic will. The hands through nature moulding men include his own creative hands. The mysterious forces that govern all circumstances include the incalculable forces of

his own personality. Man's worth cannot be reckoned apart from the worth of the whole creative enterprise. What shall be given in exchange for a man's life cannot be mathematically determined until we see the value of this infinite business in which he is a partner with God.

But this view of personality has been sharply challenged or scornfully ridiculed by no small number of people as being altogether too romantic to fit the facts.

Aproned priests of the laboratory have pronounced it the child of 'wishful thinking.' From dust the spirit of man comes, from the laws of dust it never escapes, and to the dust it crumbling returns. Spiritual phenomena are the results of cellular behaviour. High emotion is as physical as high temperature. ' Perhaps,' as Mr. Bertrand Russell says, 'nobody is at heart fool enough to believe that life is at the mercy of temperature,' but certainly not a few are speaking as if they believed it. Imagination, with all its concomitant values, says an American teacher, 'is but the exuberant product of a highly developed nervous system which has not enough serious business to keep it occupied in its original capacity.' The most exalted moods and movements of the human spirit are but the inevitable results of determining antecedent forces. Consciousness is not a force, but a sort of physiological and psychological cash register. Or, to change the figure, it is a little signal light to show that the operating physical current is on. Man's sense of freedom is but a clever, sardonic device of nature to keep man playing the game while it pursues ends of its own that are for ever inscrutable.

While evidence may be adduced in support of this view, one does not need to depart from the laboratory to find evidence against it. The real refutation of it, however, lies in human experience, the necessity of living. In the last analysis this view of personality, like its opposite, remains a faith, but it is not a faith by which men can walk. Logically it leads only to the grave of human endeavour. The very zeal of its proponents is eating it up. It is one of those doctrines which can be held only when disbelieved.

Man has never walked by this faith. His romantic spirit has moved along another road. If history has made anything clear it is that when man says 'I will,' mountains begin to flee; when man says 'I must,' no difficulties will forbid him; when man says 'I ought, so help me, God,' the thrones of tyranny and injustice tremble and fall. There is no force on earth like the human will moving at the behest of conscience.

The shining paths which lead up the steep ascents to heaven have been worn deep by the feet of those who have walked by a grand belief in themselves. The deeds before which we have bowed in awe have been done by men and women who stood in awe of the mandates of their own souls. They have kept 'climbing up new Calvaries ever, with the cross that turns not back,' because commanded by inner voices that cannot be disobeyed. They have thrown off tyranny and oppression because they have chosen to break faith with kings that they might keep faith with their own souls. Like Cassius, they have believed

The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings.

There is no more paralysing doctrine than that which even Shakespeare's Edmund repudiated – that 'We are villains by necessity, fools by heavenly compulsion, knaves, thieves, and treachers by spherical predominance.' The petty creatures that crawl across the pages of much of modern fiction are the legitimate, nameless children of materialistic determinism. 'Tragedy reposes on the assumption that man's supreme endowment is the spirit within him.' There can neither be great tragedy nor great living without the assumption of man's inherent dignity.

Democracy rests upon the same foundation. It is no accident that those who take a low view of man and ridicule his grand ideals as illusions should have a certain contempt for democracy. Nor can there be any passion for a redeemed society except in the faith that men are worth redemption. One cannot lose faith in his own worth and keep it in the worth of others, or in the worth of the universe.

There is no reason to fear that men will cease to be physically venturesome. There is a call of the wild in the breast of all true men. Danger is clothed in garments of splendour. Men will continue to face the foes that have power to kill the body. Our cause for concern is whether they will be equally adventurous in meeting the foes that have power to destroy the soul. There is always the danger that the passion that underlies perilous spiritual adventure may be undermined by the pain that it costs to keep it, and that it may die through lack of vitality, which comes from something beyond itself on which it may draw. That passion comes in part from faith in personality and in its romantic values.

Here is the opportunity of the Christian religion. It is the keeper of the vision that sustains our faith. It revolves about One who staked all on His faith in the immortal worth of men. Jesus conceived no greater dignity for God than that He should be the Father of men, and no diviner task for Himself than that He should be the Redeemer of men. Broken human beings were worth all that it cost to mend them, and lost human beings were worth all that it cost to find them. A writer in a recent number of the *Atlantic Monthly*, who calls himself a pagan, tells of an occasion when sitting rather scornfully in a religious meeting he saw a picture of the suffering Christ on the wall. He remarks, 'I saw poor humanity through His eyes, and loved him.' No one ever clothed humanity in such garments of glory, nor had such faith in its possibilities. The figure of Jesus is the vindication of our faith in human personality. 'There's a glory in His bosom that transfigures you and me.'

2. Religion likewise furnishes *a romantic view of the universe*. The question is not an academic one whether a romantic being such as man feels himself to be can be at home in a universe like this. It is weighing heavily on many minds. Why, they ask, should a free spirit be

thrown into this world of meshing wheels ? They find the tragedy of life right here, that man with his spiritual values and his sense of freedom finds himself in a world which seems to recognize in its machine-like operations neither freedom nor spiritual values. We may vote as we will for the dignity of man, but no vote of ours determines the constitution of this world. We are in the midst of colossal forces which move on their relentless way entirely regardless of man's desires, strivings, and yearnings.

The air is full of voices to-day announcing that the universe is utterly indifferent to any values except biological ones. 'Living is simply a physiological process and has only a physiological meaning.' We are familiar with Mr. Bertrand Russell's thoroughgoing view. 'Brief and powerless is man's life. On him and all his race the slow, sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its relentless way.'

There are some who hesitate to go the whole way of denial with Mr. Russell, who yet say that they see nothing but neutrality in the universe. It knows no moral values, and serves none. It but offers a free field for a fair fight and keeps hands off. Without God the agnostic humanists are attempting to save religion and those high values which have been the concern and the goal of worthy spirits. Brave as the attempt is, it is doomed to defeat. Man cannot build so towering a structure as faith in the romantic values of the soul unless its foundations are laid deep in the nature of the universe. A world that is neutral is not easily distinguished from a world that is hostile, for it is one in which the values that men enthrone have no sanction in the nature of reality.

No one has set forth more plainly the desolate results of this essentially atheistic position than Mr. Krutch, who, in a book to which I have referred, pictures the pain to which his logic has led. He sees poor humanity bound, Prometheus-like, high between cold adamantine fact and the vulture's beak of frustrated desire, and there is no Hercules of reason or religion to rescue him from his ghastly pain. 'Of all living creatures,' says he, 'man is the one to whom the earth is least satisfying.' 'Ours is a lost cause,' he concludes, 'and there is no place for us in the natural universe.' 'But,' he adds, 'we are not, for that, sorry to be human. We should rather die as men than live as animals.'

There can be no more convincing refutation of this view of this soulless universe than such a painful conclusion. Man will not consent to such spiritual suicide as this belief involves. A man cannot walk by this faith that turns his sublimest values to bitter ashes and makes his loftiest dreams a road to anguished defeat and dusty death. One must have a faith that leads him to elect to live like a man, as well as to die like one.

If man is a stranger and an exile on this planet, the builder of castles which a disinterested or hostile world will finally destroy, then he means to leave behind him some magnificent ruins. In his day, at least, he is victor over the universe, and, despising its hostility, keeps on building his houses not made with hands. Though his vision slay him yet will he trust it.

For he believes it to be a vision of the real. He must walk by faith that it is real if he is to keep his adventurous spirit. He cannot believe that it is given to him to think nobler and loftier thoughts than the universe cherishes and inspires.

Man was born to love, whatever it cost; but to love faithfully and without end, even if his love be abused and betrayed, he must believe that love is real and that it has a place in the economy of the world.

Man was born to be true, though it lead him to the hemlock and the cross. But such behaviour must rest finally on the conviction that integrity is not a fiction of the imagination, but a value which the universe approves.

Man was born to obey. 'No man can serve two masters,' but every man must serve one. He finds his peace in willing thraldom to values which he feels he cannot forsake without being false to the very soul of things.

Man was born to go out on 'a voyage of God,' but he will not persist on that voyage unless he feels that he is enlisted in a cosmic crusade. If he feels that God has His sword drawn in behalf of justice and right and humanity he will be found 'feeling for the hilt of his own sword.'

Man was born to live with other men, which means self-discipline and sacrifice. But sacrifice and discipline can be justified only if they be the way provided by the universe, through which one shall reach the goal of his own life. 'Man is born to trouble as the sparks fly upward,' born to go on in spite of all. Mr. Owen Wister once meditated writing a story about the tragedy of a cow-puncher who had outlived his day, and could not adjust himself to a new one. He outlined the tale to Mr. Theodore Roosevelt, who made this comment: 'Don't leave it in such unrelieved blackness. Let in some sunlight somewhere. Leave your readers with the feeling that life after all *does go on.*' If life is to go on gallantly and with zest one must have enough faith in it to want it to go on. But this implies faith in the value of life and in the integrity of the universe.

Here again in the need and the nature of man lies the opportunity of religion. The supreme sanction of spiritual endeavour is found in Jesus' interpretation of the universe. Nothing could be more romantic than His faith, in spite of all that the world did to Him, that at the heart of life's complexities and hardnesses there dwells a righteous presence, a friendly purpose, a sufficient, sustaining, moral Power. On that faith He embarked even unto death. His works of mercy and of love were a part of His Father's work. The cup from which He drank at the foot of the Mount of Olives was one that His Father gave Him. The God to whom He committed His spirit was One who created this world, moves in it, who stood by the cross, and whose open arms were the secure tabernacle of the faithful who abide with Him. It is through this faith that men's sublimest deeds have been done. It is only this romantic faith in the universe that will support men adequately in their romantic pursuit of the good. A person cannot lose faith in this universe and keep it in the spiritual enterprise in which alone he finds himself and his joy. It is through such a faith that men have ever arisen like James Chalmers, whom Stevenson called 'an heroic card.'

3. There is still one other faith by which man must walk, and that *has to do with the art and technique of living*. There is an appalling number of people to-day to whom life does not seem to be much worth while. The most dangerous attitude in modern Western life is not the utilitarian mood but the futilitarian mood. Many of those who are finding life futile are not greatly or immediately troubled by scientific findings. Their doubts about life spring from experience. Down under our gay laughter and bright lights and unprecedented comforts there are hearts as dark and drab and cheerless as there ever have been. There is a prosperity that does not satisfy and a wealth of entertainment in which there is little joy. Modern literature betrays a widespread sense of futility. Of many of our writers of essays and fiction who proclaim themselves apostles of self-expression, it may be truly remarked, as Mr. Walter Lippmann says, that they do not seem to be a very happy lot. There is a peace which learning and eminence and efficiency do not seem to be imparting, a hunger which our abundant bread does not seem to be appeasing.

What is much of this sense of futility but the Nemesis of a spurned authority, the revenge of disregarded laws of life? No man can be happy for long who makes himself the centre of his efforts. Joy comes through a more romantic way of living, and that more romantic way is the soul of the Christian message. 'He that loseth his life shall find it.' That judgement rests on the fact that joy is a phenomenon of self-expression. It is the rebound that comes from the release of potential energy. The diviner the powers released the diviner the joys. It is a shrewd Providence that has hidden the thrill of life so deep that he only can find it who invests himself with abandon in the welfare of his fellow men. One finds life when he willingly loses it in other lives, or in a sublime cause, because that is the only way in which life is to be found. The Christian religion with its cross is the road to the land of heart's desire.

A recent visitor from England to America told of that day in 1917 when she first saw the flags of America and England floating from the same staff on Whitehall. As she rode down the street she saw the two emblems super-imposed. On the side toward her were the stars in the field of blue. Through them she saw the dim but certain outline of St. Andrew's cross. On her way back on the other side of the flag she saw in the foreground the cross and in the background, more dimly, the stars and field of blue. Veiled they were, but there. Hope and sacrifice were wedded and inseparable. The one interpreted and involved the other.

Hope and sacrifice are always inseparable. Through hope one finds energy for sacrifice. Through sacrifice one discerns sacred ground for hope. Joy is inseparable from the pangs of which it is born. The thrilling ideals and passions of humanity originate in sympathy and sorrow and pain. One gains an insight into love only when one sacrifices in its name. To know what the taste of life is one must dip his cup deeply down into it. Great doers tend to become great believers. When Jesus said, 'My peace I give unto you,' He was on the way to the cross.

The charter of the Christian religion lies in the necessity of men to walk by faith. Its interpretations enable the adventurous to walk happily, gallantly, hopefully. Its romanticism is purest realism.

Faith in personality gives one power. Faith in the universe gives one hope. Faith in the life of love gives one peace. Together these faiths keep life from becoming futile and make it a grand adventure.

Science alone cannot meet its needs. The search for righteousness is more than a fact-finding process. Science cannot be the foundation of a new ethic. It answers none of the questions which men most want to have answered. In the words of Mr. John Drinkwater:

> Knowledge we ask not; knowledge Thou hast lent.
> But Lord, the will, – there lies our bitter need.
> Give us to build above the deep intent,
> The deed, the deed.

Science may give us the pattern of life adjusted to existing forces, but it can give no power to adjust our lives. It cannot set free the energy that lies in moral imagination. It cannot touch human hearts, and make them merciful and kind and just. The best that science can give us is a pale and passionless expediency. 'To shake the soul and let the glory out' there must be something big enough to take hold of man's emotions and imagination as well as of his brains. The beautiful things that men die for lie far beyond the realm of sense perception, in a land where only the sight of the soul can penetrate. The source of power is vision, and the source of vision is faith.

The Christian Church has never been modest in the claims that it has made for the exalted office that it is its function to fulfil. It may at times have been too positive and extravagant in the assertion of its achievements. But it cannot make too exalted claims for the end which it was designed to serve. For it was born to keep alive on the earth this romantic faith by which alone romantic man, who must walk by faith, can pursue 'the adventure of being human.' Its high and incomparable office is to provide man with those interpretations which enable him to meet life gaily and gallantly, and to face what lies beyond in hope and quietness. The need it serves will not vanish from the world until man is no more.

Is the Church keeping the faith ? Or is it only preserving the creed ? Is it repeating words that have grown cold, or is it repeating in its life a faith that is still hot and glowing ? Is the mind of Christ something which it possesses or only talks about ? Have we bread and living water for the adventurous soul of man, or only a modern brand of the leaven of the Pharisees? Is the Church the house of romance, the society of adventurous, sacrificial souls? If it is then it will believe in man. It will be the apostle of democracy. In a day which emphasizes the validity of outward distinctions it will bear witness to the worth of the individual soul. To those whom the great soulless god, Efficiency, holds in contempt it will be a house of refuge and refreshment, where they shall renew faith in themselves.

It will be a redemptive society. It will share the certainty of Jesus that men are worth reclaiming and can be reclaimed. It will have faith that there is power in the truth of Jesus to reclaim them. The great apostasy of the Christian Church to-day is a rather widespread, silent doubt whether there is power in the life of Christ to make much change in human character. There is one miracle in which the Church must believe in order to be saved, and that is the power of the touch of Christ to re-create and re-fashion human life. If the Church loses faith in its gospel of redemption then it becomes a palsied society.

If the Church is keeping the faith it will furnish inspiration for great labours; it will share the concern of Christ for suffering men and His longing for the coming of a juster day, a more Christian society. The threat to personality that lies in a mechanized industrial order is too obvious a menace not to fill us with concern. It has moved the Dean of American poetry to exclaim:

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows.

If our boasted inventions do not minister to human welfare, increase the sum of human happiness, enrich the spirit, while they increase production, then, O machinery, where is thy victory?

The only thing that can prevent our exhortation to a multitude of men to keep faith in the significance of personality from being utter mockery is that we should reveal beyond doubt a passion within us to create a society that is based on that faith, that honours personality.

That same pure passion will furnish inspiration for the task of making this a more peaceful and fraternal world. No lovelier, more necessary dream possesses the soul of men to-day than that of a world at permanent peace. To shape that world means that old faiths must be replaced by new. The old belief in force must be supplanted by faith in goodwill. Priests of the old order declare that the newer faith is too romantic to be true. No greater opportunity presents itself to the Christian Church to-day, no more sublime responsibility faces it than to make plain that it holds this romantic faith. Unless it does so and furnishes leadership and inspiration for the task of bringing into being the mind and methods of international goodwill, it will be guilty of the tragedy of spiritual incompetence – it will fail the world at a crucial and solemn hour, be false to its glorious profession, and decline the throne that it might ascend.

When the tribes of Israel entered the promised land, you recall that the children of Joseph were not satisfied with their allotment of territory and that they complained to Joshua, 'Why hast thou given me but one lot and one part for an inheritance, seeing that I am a great people, forasmuch as hitherto the Lord hath blessed me ?' And Joshua replied, 'If thou be a great people, get thee up to the forest and cut down for thyself.' There was all the land that they might take.

The Church may very well take these words to itself. It is claiming a larger place for itself than our day is conceding to it. The Church frequently voices its resentment, and chides the day for its lack of spiritual appreciation. This is not a becoming attitude for the Church to take, nor one designed to increase the place that shall be accorded to it. It is not in keeping with the professed faith of the Church in man. It leads to a smug complacency that is the death of passion and power and endeavour. The only becoming, valid attitude is one that confidently cherishes its divine office, and seeks to make it plainer than it is now doing, to a world that is not dull, that it stands for and exemplifies the faiths by which men live. The Church needs to hear as a living voice to it the voice of the sage old leader, Joshua, 'If thou be a great people (as thou sayest thou art) get thee up into the forest (of human life) and cut down for thyself. There is intellectual thought to be shaped, a world to be interpreted, life to be ennobled and redeemed, a society to be made Christian, and an earth to be transformed into a land of peace. The world is full of territory that may be yours. There is all the place in the affections of men that you can earn. There are thrones waiting for you if you prove your right to them.'

THE LIVING CHURCH: ITS PROTESTANT WITNESS

I. BY THE REV. J. MORGAN GIBBON, LONDON, ENGLAND

I

THE PHRASING of the subject is Catholic in range, for 'the Living Church' is, of course, the whole Church of Christ throughout the world, without discrimination or distinction of creed or form, for in Christ Jesus, there can be neither Roman nor Protestant. There were Protestants long before Luther. Salvation by grace, through faith, were doctrines inherent in the Roman Church – and are, as they must be in any and every Church that holds of Christ. Whenever the Roman Church puts herself in the attitude of prayer, all thought of merit vanishes. The Canon of the Mass teems with petitions for sin-pardoning grace; and in the Exhortation to the Dying the sufferer is bidden repose his hope on Christ alone as the sole ground of his salvation. So that it was a common saying in Wurtemburg that every Catholic becomes a Protestant before he dies, and it is a sober fact, says Ritschl, that the Roman Church, at the solemn point of death, sacrifices her own particular pretensions to the universal Christian truth.

II

In practice, however, that Church leaned away, with a heavy list, to the doctrine of works, for it is that doctrine that makes room for the priest. For though grace was indeed prominent in the teaching of Augustine, Bernard, Francis, and Tauler, it was not central nor dominant in the teachings and devotions of the Church at any time. At length, in a wonderful way, it emerged, and stood forth as the sovereign truth of Christianity; and, loosed from all human bondage, the Protestant – a child of grace – appeared, a man that looked and spoke as though he had stepped out of the pages of the New Testament – as indeed he had.

His significance was by no means negative. It is ignorance, says Dr. Inge, to restrict the word Protestant to the attitude of an objector. The Protestant did object, certainly, but infinitely more important than his protest against Rome, which was merely incidental and contingent, were the positive, creative truths he drew from this one doctrine, *Deo Soli Gloria*, and courageously and instantly applied to all the relations of life. With these he made a new world, turned over a leaf in the calendar, and set up a new date in history. He was not a politician to begin with, but he carried the new democracy in the folds of his robe. Everything modern, progressive, and free is

Protestant – science, art, philosophy, commerce, and politics. De-Protestantize them, as in Russia and in Italy, and you shear the locks of Samson. 'The Puritan Revolution,' says the Catholic writer, Lord Acton, 'is the point where the history of nations turns into its modern bed. It is the point when the Anglo-Saxon became the leader of the world.'

III

What, then, is the attitude of the Church as a whole to the Protestant to-day? Well, sadly it must be said, that to by far the larger portion of the Church he is anathema.

Rome to-day is the Rome of Loyola: Rome solemnly declares that a heretic is worse than an infidel, and that, short of submission to the Pope, there is no salvation. The extreme Anglo-Catholic is as completely lost as the veriest Primitive Methodist, Lord Halifax as Lord Brentford or Mr. Lloyd George. If ultimately any Protestant is saved it will be, not because of his religion, but in spite of it, by the uncovenanted and wholly unaccountable lenity of God.

In the Establishment, the Low Church is favourable to Protestantism, but the Anglo-Roman section is openly and fiercely hostile. They go to the Lausanne Conference, but do not stay to the Communion. To do that would, according to Bishop Gore, cleave the Church of England in two. They are divided from us by the whole width of the table of the Lord. To you from America this may seem incredible, but not only will they not partake with us, they will not give the Communion to our sick in the hospitals. And they make no secret of it.

Well, what then of the Free Churches of this country? Well, while almost every trace of the old bitterness has vanished on our side – the Scarlet Woman is no more heard of: toleration, once the great Diana of the Independents, has now a shrine in almost all the Free Churches; yet they are on the whole as emphatically Protestant as ever, and, when the trumpets sound, passionately so.

When, for instance, the beloved and venerable Archbishop who has just gone to his grave amid such a wealth of tributes as few men have received, issued his famous Lambeth Appeal, all Christian people thrilled to his call for unity. When, however, the Appeal defined itself as a proposal for union involving the re-ordination of ministers and the confirmation of members that had long been confirmed by the grace of God, the only response of the Churches was a stony silence. Napoleon once said that there were no bad soldiers, only bad colonels. Some of our 'colonels' went some way towards the proposed union, but the army never wavered. The thing savoured strongly of reaction and prelacy, and they would have none of it.

But if there was no enthusiasm for Lambeth, there was no lack of it in the House of Commons when the same venerable prelate presented the new Prayer Book for acceptance. The book is an excellent manual of devotion. But it gave off a very distinct Roman odour, and men sprang up, as at the approach of a national peril. Twice, with passion and emphasis, they rejected the book, solely because of its un-Protestant character. Some of our 'colonels' were 'Yea-and-Nay' men in this crisis, but our churches by their protests and public declarations gave the politicians a clear lead.

IV

But, what is still more important, I venture to say that the Free Churches of this country still hold firmly to those religious beliefs without which Protestantism crumbles to the dust. Hegel said that the Bible supplies a means of deliverance from all spiritual slavery. That was Luther's faith, and it is ours.

We are not Bibliolaters. The Bible has set us free from slavery to itself. In many things we are all modernists; we are neither hostile to criticism, nor afraid of it.

But we stand by the revelation of God in the Person and Work of our Lord. Our faith is not, as Mr. H. G. Wells says, a sentimentalized recognition of the bare teaching of Jesus of Nazareth, but it is, as Dr. Tyrrell admits, faith in Jesus as a sacramental, self-communicating personality, through whose intermediating humanity the souls of men are united to God. Our churches are orthodox: all our heretics are found in pulpits and in chairs !

Thus we are Protestant to the core. In fact, submission to the Bishop of Rome, or to any other Bishop, is not a serious question with our churches. It is a spent issue not worth discussing, and we do not discuss it except, of course, in Conferences, where we discuss all manner of things and pass all manner of resolutions on to waste paper baskets and other avenues to oblivion. We are farther from Rome than Luther ever got, and farther from Canterbury than Baxter was. If the Free Churches are represented at Lambeth – and I hope they will be – I trust they will tell the truth to the Bishops, who have been grossly misled previously.

True, our Protestantism is not fully developed. There are seeds in it that have not yet germinated. At the moment, we are marking time and no longer deserve Lord Palmerston's tribute that English politics follow the conscience of the Dissenters. Socially, we have the inferiority complex badly. The Wesleyans are flattered when a Bishop tells them that their President shall also be a Bishop some day, if he is good. And we are flattered when any minister is asked to preach in an Episcopal pulpit. And our theology is – anyhow !

Still, immature as it is, our Protestantism is real and deep, and when occasion calls, passionate. The Anglo-Saxon was created by Almighty God to be a Protestant: it is in our veins. General Grant found he could not half-kneel and kneel to the Pope when he was presented to him, as he had been coached to do. He stood up, held out his hand, and said, 'How are you, sir ?'

Meanwhile, problems so vast and menacing have come to the front that they make all ecclesiastical questions insignificant by comparison. John Morley said that at bottom there were only two great questions – Is there a God? Has man a soul? These two have become living questions in our day, and millions of men – not only in Russia – by way of answer are shouting the shibboleths of the fool. Here are problems infinitely more important than whether we are Protestant or Catholic. Separated, neither is sufficient to deal effectively with the situation created by this terrible invasion of unbelief. Is this dreadful schism, then, always to continue? Are the vast resources of Rome, spiritual, moral, and intellectual, her genius for organization, her experience, and her prestige, to be for ever lost to the cause of progress and free religion?

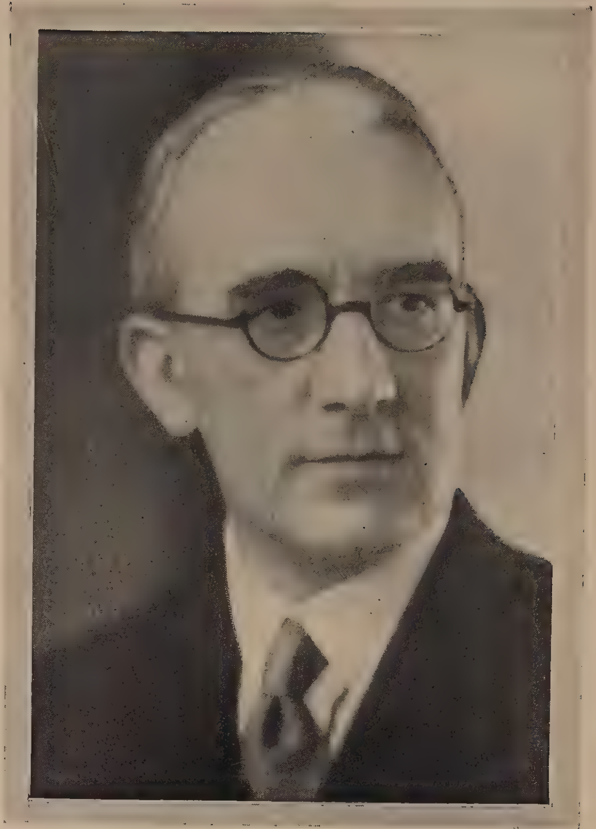
'The Christianity of Northern Europe and of North America,' says Dean Inge, 'has still a long and vigorous career before it. It will certainly recover from its present depression.' Yes, but will the Christianity of the South never come in? Will all the evangelical truths in the prayers and creed of Rome lie dormant for all time? Will Bernard and Francis and Luther not come again? Impossible? So was Christianity. Incredible? So was the Reformation. Jesus never rides the same colt twice, but another may yet be found to carry Him to the reforming of the Reformation itself.

Meanwhile let us press for the nearer objective, alliance. Alliance, not union, saved Europe in the war. Republican and Royalist, asking no questions, fought, bled, died, and conquered side by side. Then they separated, bound only by memories that time will not wither. We must follow that lead. We must ask of the Church of England nothing for ourselves, neither a place at her table, nor a recognition of our ministry, only what the allied nations asked of each other; only an alliance for action for the holy war, such as any one, duke or dustman, bishop or peasant, would give if any one's house caught fire.

The people would, I feel sure, welcome co-operation. Clericalism is the enemy. May the people convert their priests, may the flock lead the shepherds! God alone knows what this Anglican aloofness is costing Christianity in this country. Mr. Havelock Ellis declares that the characteristic of this age is pretence; and when churches, with Christ's prayer for unity on their lips, block the path with books and bishops, it is hard to refute the charge. Of course it is not true. A blindness in part has happened to Israel. But we are opposed not merely by ignorance and superstition, but also by religion, that often rises to the height of saintliness. That is the tragedy. But if the Rome of Pius is not morally the Rome of Leo X its policy is the same. *Semper eadem.* 'All the world knows,' said von Hügel, 'how apparently incapable of dying is the Roman curia's thirst for the old temporal power.' 'In Catholic countries,' said the Archbishop of Malta recently, 'the civil power obeys the Bishops, for the Church is never wrong.' The matter is not academic, but vital to the welfare of the world.

Bachrach

REV. C. EMERSON BURTON, D.D.



Whitlock, Wolverhampton

REV. S. M. BERRY, M.A., D.D.

Rome, as T. H. Green said, is the ruin of nations, and Rome was never more ambitious, arrogant, and active than at the present moment. The Protestant then, in his millions, on both sides the Atlantic, was never more important than at this critical time. On him, in fact, rest the best hopes of the world. Not on him alone. Art, learning, and science are his allies. But the omens are disconcerting. The passion for liberty burns low. Nations are malleable. Russia and Italy are clay in the hand of the potter. The docility of the south of Ireland is a grave symptom.

Verily, the Armada is sighted. Let not Drake tarry overlong at his game.

THE LIVING CHURCH: ITS PROTESTANT WITNESS

II. BY THE REV. F. Q. BLANCHARD, CLEVELAND, U.S.A.

THERE is a little town on the coast of the State of Maine which illustrates as by a parable the outstanding fact I desire to bring you to-day. It has had a more chequered history than any other place upon the Atlantic seaboard. The site of a French fort before the *Mayflower* sailed from Plymouth, it was occupied during the next century by French, Dutch, and English in turn. During those years when there was some dispute over the tax laws between the English folk of the old land and the new, it was passed back and forth between the opposing forces, a fate which it suffered once again in 1814. The inhabitants piously preserve the memory of these changes, and the green ramparts of an old fort remind one of the old days of battle and 'far-off things.'

Yet these mutations caused by the rivalry of nations have affected the real character of the place hardly at all. The years have touched its essential importance with a light hand since the Frenchmen's tiny vessel explored Penobscot Bay. Having never had a thousand inhabitants, with few industries, and no railroad connexion to disturb its quiet, its significance has ever lain in the continuing element of its beauty – beauty of blue water, of serrated coast-line far as the eye can follow, of near green hills and far-away mountain peak, a beauty that never passes whether the sunlight is dancing on the waves or the spirals of fog roll over the shores until the fir-trees alone are visible, lifted aloft like lances piercing the clouds. This it is which is the abiding charm and essential being of old Castine.

Protestantism likewise has had a varied history. It has appeared in many a different garb. At one time or another this or that form in which it has expressed itself has occupied the thought of men. But if one is to apprehend Protestantism aright he must reach back of all the changes that have marked its life through the centuries to its simple fundamental unchanging essence, *the conviction, that is to say, that every one has access to God, needing no external agent or agency to open the resources of the infinite Spirit to the human soul.* When this conviction is present and regnant in an individual or a group we have Protestantism, under any form, so long of course as the form does not prevent its free development.

Much discussion of present-day Protestantism fails apparently to grasp this basic truth. Not long ago, for example, a writer in the *Atlantic Monthly*, our American magazine for the intellectually superior, bewailed the 'passing of Protestantism.' But he meant thereby simply that certain organizations in which Protestantism embodies itself were undergoing a change. That a brilliant writer in such a place should thus confuse form and essence is suggestive. It illustrates a prevalent tendency to error at this crucial point of understanding.

As we recognize this basic truth we realize that we cannot set any particular limits to the life of Protestantism. Who shall presume to say when it actually became an articulate force ? We are interested in the fact that a zealous monk from Germany piously ascending the stairs of an Italian church on his knees suddenly felt the incongruity between religion thus apprehended and religion as set forth in the words that rang through his brain, 'The just shall live by faith.' But Luther had been overcome by an old truth. He was not the creator of a new one. When he burned the Papal Bull, throwing down the gage of battle to the ancient order, and when at Worms he refused to retreat or compromise by a syllable, he formed his line of battle on ground consecrated by earlier heroes.

John Huss had been there before him. So had another John, one Wyclif, of English blood. Loyal son of the Church though he was, St. Francis of Assisi held a view which made the Papal organization an absurd addition to religious living. The line reaches on back through many a noble figure including those and those alone, with a few notable exceptions, whom the late and sober verdict of history has accounted worthy of remembrance. Many of these acquiesced in the existing order, but in the very act of doing so taught and practised in such fashion that the whole significance of their lives is found apart from and in spite of the ecclesiastical system.

At last, of course, one comes to Jesus. It is not necessarily a condemnation of any ecclesiastical organization – either that centred in the Papacy or in any phase born or fostered in the processes of Protestant thought – to say that Jesus of Nazareth would give primary heed to it. Perhaps it answers to certain human needs and tastes which are deserving of satisfaction. Only as it denies or obscures these would He be concerned. It is, however, simple truth to say that between the attitude which sees in any one of them considered by itself anything important and vital, and the attitude which Jesus held towards God and men, there is a difference so vast that it may be understood only as that of two different worlds.

Jesus is the fountain-head of the conviction which holds that God and man are in simple, unhindered relationship like that of father and son; that when this relationship is realized true religion prevails. That is essential Protestantism.

And before Him men were seeking and finding the truth. Jeremiah became its most adequate voice until Jesus gave it perfect utterance, but all the great company of prophets back to Amos, first to set down his utterances, were its spokesmen, while from the yet earlier centuries occasional voices are caught amid the babel of many sounds, exalting the reality which Elijah discovered – that still small voice, heard not in whirlwind or fire but in the human spirit.

In these brief inadequate words I have reminded you how the conviction that has been identified with Protestantism has been present in all Christian history and reaches back through that faith which nurtured and gave Jesus to humanity. I am sure also that the student of comparative religions would tell us that in every religious group the temper of mind which produces Protestant thinking is present, represented both by its noblest thinkers and its purest elements. This is an alluring field of investigation and study, but I may mention it only in passing as reinforcing the central point we have been considering.

Protestantism, then, to be understood must be seen in its timeless significance. And thus seen many lesser things fall into rightful place, while things of greater significance emerge.

For example, such much-vexed issues as that already mentioned, ecclesiastical organization, or forms of worship, or even theological doctrine, are seen to be quite secondary matters where Protestant faith is in pristine power.

It is indeed natural, for example, to confuse organization with spirit, because the spirit inevitably determines the form of organization. Yet it hardly needs a second thought to recall to one that the form of expression is never the vital thing. A true democracy may include a King. A tyranny may be centred in the President of a so-called Republic. One form may permit the expression of the spirit better or worse than another. But ever it is the essential being expressed which is important; not the medium of expression. And as of democracy in government so is it of Protestantism in religion.

It will, of course, seem inevitable to many of us that simplicity of organization gives freest play to the great central impulse of Protestantism, and that the moment you start to make the organization impressive with ranks and orders you incur the danger of losing sight of your end in the means used to gain it. Any church group which employs the world's love of display to catch the world's allegiance is like a regiment of soldiers with such heavy rifles that they forget where they are marching in the difficulty of carrying their equipment. But simplicity also has its disadvantages. I am concerned at this time only in getting clearly before us the truth that to be a Protestant is not to worship in a crude chapel on the one hand, nor in a cathedral reared by priceless labours on the other; it is not to love stark simplicity or gorgeous ritual; it is not to be sound on the thirty-nine articles nor to be one of the fifty-seven varieties which in the United States form only a beginning of religious vagaries. Any one of these items might pass away and be forgotten. Protestantism would still remain.

Of all our American poets John Greenleaf Whittier, the Quaker, has most perfectly voiced the truth of Protestantism.

> Alone, O Love ineffable !
>   Thy saving name is given;
> To turn aside from Thee is hell,
>   To walk with Thee is heaven !
>
> Our Friend, our Brother, and our Lord,
>   What may Thy service be ?
> Nor name, nor form, nor ritual word,
>   But simply following Thee.

One may catch here in passing a clear view of what Protestant Church-union must be. Different Protestant Churches may learn to modify and surrender much that to-day seems vital. One essential reality must be given absolute untrammelled right of way – the privilege of every individual to seek and find for himself, and often by himself, fellowship with the God of Jesus. And there is no union conceivable among men worth compromise on that sort of union between man and God.

It remains to say that those who hold to this great conviction need feel no desperate concern for numbers. We are dealing with something in this Protestant conviction so fundamental, so essentially part of all human life, that it 'cannot fail nor be discouraged.' As well might you fear for the spirit of liberty. Its foes persevere. A Judge in my city of Cleveland sought but yesterday to do in a small matter and weak way and by twentieth-century methods what Englishmen condemn in Jeffreys of the Bloody Circuit of three centuries ago. But like the latter the modern judge failed. You cannot kill or imprison enough of the human race to destroy or confine the spirit of liberty.

In quite the same way we should regard all doubtful prophecies of the course of Protestantism. Its defeat would mean that the human spirit had lost its goal. So long as we believe in man as the child of God the Protestant claim is valid and deathless. I am well aware that non-Protestants who support a system which exalts a human hierarchy as the medium of God's free grace to men will hold that to believe in it and to exalt it is not to shut out all room for a relationship between God and man in the case of the soul that can occasionally discover it. They may claim perhaps that as a system of schools and colleges does not prevent a few from securing an education outside the walls of such institutions and of adding greatly to what is gained within them, so their theory does not discredit the first-hand experience of God.

But the comment on this is, of course, that Protestantism admits no such analogy. Fellowship with God is not normally gained through an ecclesiastical system, as education is gained through school and colleges. Protestantism holds that the exception in education is the normal and natural thing in religion; that it is not the unusual soul but every earnest, desirous spirit who may find the pearl without price.

And, therefore, I would urge as a final word upon my theme the need of constant reverence for and unwearied cultivation of the conviction which is the heart and essence of Protestantism. It is a great and wonderful reality we are set to cherish and develop. What else matters so much? 'We are anxious and troubled about many things.' But as Protestants, one thing must be kept all-important. It is thus that Protestantism speaks:

Lord, what a change within us one short hour
  Spent in Thy presence will avail to make!
  What heavy burdens from our bosoms take;
What parched grounds refresh, as with a shower;
We kneel, and all around us seems to lower;
  We rise, and all the distant and the near
  Stands forth in sunny outline, brave and clear!
We kneel, how weak! we rise, how full of power!

Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care:
  That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
  And joy and strength and courage are with Thee?

And yet earlier, and by One whose word for us is unsurpassed, was it said: 'But thou, when thou prayest, enter thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.'

DISCUSSION

THE MODERATOR said the problem under consideration had an extremely serious side. He heartily agreed that the danger to Protestantism to-day was in the lack of certitude and authority. People up and down the land were going to Churches which claimed to speak with authority. Our danger was in thinning out our Protestantism and carrying the individualism we professed to such an extent that we did not know where we were and had not any specific or definite message to give. In a recent article in the *Congregational Quarterly*, Professor Micklem described the difference between two Easter services he attended. One, in a Roman Catholic Cathedral, made him feel that a great and joyous gospel was being proclaimed: in the other, in a Congregational Church, the Resurrection was discussed as a problem. The lack of authority in Protestantism meant loss of power and loss of a definite message. We must realize that the Protestant faith has a genuine gospel, and that without it we cannot speak with certitude: we must have the freedom Dr. Blanchard described, and it was an excellent thing, but unless there was a positive message at the heart of our freedom, it would avail nothing. If we had no gospel, people would simply leave us: with a Gospel, *plus* our freedom, the future belonged to us.

THE REV. NELSON BITTON (*London*) said that justice must be done to the Roman Catholic Church on its best side. We must remember that Roman Catholicism was calling forth from many of its young people a devotion, love, and service that we might well envy. This was specially so in the realm of missionary effort, where men were giving their lives whole-heartedly and sacrificially to Christian service in China and India. The response of our young people to a similar call was not the same, and we should endeavour to discover wherein lay the power of Roman Catholicism to call forth this type of service. Some modern biographies of Roman Catholic missionaries were well worth reading from this point of view: they showed that there is still within Roman Catholicism the power to evoke devotion. We must realize that Roman Catholicism was not a dead system – it was a system that was alive at its highest point.

THE REV. J. MORGAN GIBBON (*London*) suggested that for 300 years the gist of the doctrine preached from Nonconformist pulpits had never varied. It had been evangelical, with dips at times, but then it had risen again like a ship at sea. The marvellous succession of men age after age and the wonderful unanimity of their evangelical message seemed to show that they needed no external authority. He suggested that the Church of Rome was not a dead Church but a deadly living Church.

DR. A. E. GARVIE (*London*) agreed with Dr. Jones on the need for certainty in the pulpit. But they must always distinguish between the certainty of religious experience and the certainty of the theological interpretation which might be given to that experience. Paul was certain of his own experience. He knew in whom he had believed but he confessed that he only knew in part. One great difficulty was that the distinctly evangelical experience had been bound up with certain theological interpretations that had now been left behind. Allowance should be made for the fact that men to-day could be certain of their religious experience while feeling the difficulty of finding an adequate theological interpretation. He, himself, had been battling for half a century with intellectual doubt and difficulty but he had never for a moment lost the certainty of religious experience.

DR. MORRIS TURK (*Portland, Maine*) suggested that the whole Protestant system had been made too much of a creed to be signed on the dotted line, when Jesus proclaimed the faith as a Way of Life. Was there not some way in which we could put first things first and make all our doctrinal discussions subordinate to a living devotion to a living Christ ? He did not care for a unity which made for uniformity, but Christians ought to be able to get together on the basis that Jesus died for them all, and still lives for them all, trying to challenge them to follow Him.

DR. A. J. GRIEVE (*England*) reminded the Council that when speakers meant 'Catholic' they should not say 'Roman Catholic' and *vice versa*. We were dropping into an easy way of using the word 'Catholic' as the antithesis of 'Protestant'; the proper antithesis was 'Papist' or 'Romanist.' Romanists, with all their good points, were so subtle that they were wheedling away a great many young people. As to the necessity of a positive gospel, he urged the need for training young people in the history of the origin of the Christian Church and of the Papacy. We must out-think Rome, and, by God's help, out-live Rome.

THE LIVING CHURCH : ITS AUTHORITY

I. BY THE REV. ALBERT W. PALMER, D.D., CHICAGO, U.S.A.

THE CRAVING for authority is widespread, instinctive, necessary, and dangerous ! Some crave it in order to exercise it. They want to be captain of every team and spokesman of every situation. Others crave it in order to bow down to it, to rest beneath it, to seek its shelter. I suppose that, while a few may be leaders in some areas of life, all must be followers in yet more areas. And as followers we crave authority which is definite, reliable, and just.

Perhaps it will be well to pause a moment and define what we mean by authority. The most appealing definition I have seen is that by Dr. J. H. Leckie in his book, *Authority in Religion*, where he says: '*Authority is a power that constrains to belief and action and is recognized by the individual as existing independently of his own thought and will.*' And he goes on to say in another place: 'The sense of protection and home is impossible without the sense of authority. Whatever protects, governs; whatever gives rest, takes charge.'

It is precisely this protecting, restful characteristic of authority which makes it dangerous, especially in its outward and institutional forms, for it checks the spirit of adventure, calls men to cast anchor within its harbour of what is authoritative and safe instead of sending them out on the high seas in search of more adventurous ways of living. Such authority characterizes the land of the lotus-eaters, where it is always the afternoon of repose, not the morning of heroic quest ! We need to remember, as Dr. Leckie has said, 'the prophets and apostles are authorities now but they were rebels and reformers once' !

The danger of bowing down to a chilling and crystallizing authority seems rather remote, however, from the spirit of our age – except as a reaction of tired minds. We live in a time when the external authorities, at least, have largely broken down. It is the twilight of kings and aristocracies. Absolute monarchy as an institution has passed away. In its place have arisen democracies of varying degrees of thoroughness interspersed with dictatorships of crude and obviously spurious authority.

The external authority of institutional religion has fared hardly any better. In Russia it is openly flouted and proscribed by the ruling political party, and in other countries, though not attacked from without, it has decayed from within. Even outwardly imposing as the Church of Rome appears, the whole drift of modern thought, historical research, and scientific method is overwhelmingly against its claim of apostolic succession and supernatural infallibility. But, on the other hand, the Protestant Churches, so far as they rest back on a traditional reliance on the authority of the Bible, are in but little stronger position, for the Bible fares hardly any better *as an external and supernatural authority* than does the Church of Rome and the Pope.

Modern historical criticism has revealed the conflicts and disharmonies of Scripture, its developing ethics, and changing theology, so that the Bible is no longer a unit of inspired supernatural truth, a supreme court of the soul. Moreover, the comparative study of all religions, begun with the idea of demonstrating the superiority of Christianity to all other faiths, has, in practical outcome, demonstrated a startling kinship and revealed similar tendencies and processes at work in them all. For the modern man the division is not so much between the 'true' religion, *i.e.*, Christianity, and 'false' religion, *i.e.*, all others, as between the higher and lower forms of every religion.

In view of these manifest facts some have sought still to find an external, tangible, infallible authority by raising the cry: 'Back to Christ!' Here in the Gospels, they feel, is solid ground. But is it? After all, how much beyond all possibility of challenge do we know about Jesus? Relatively little! Infinitely precious that little, but hardly an adequate basis on which to erect an external authority. And that little is dependent upon the conclusions of historical criticism. How reliable, for example, is the Fourth Gospel as an historical source? Critics differ. How about the Synoptics? Even here critics differ considerably as to rather important details. Did our Lord accept, for example, the apocalyptic ideas of His age, as represented in these Gospels? Did He expect to come again soon on the clouds as Messianic King? If so, He was mistaken – and His value as an external infallible authority is shaken. Or was this a misunderstanding by His disciples, part of the coloured glass through which we view Him? Then all the apocalyptic element has to be discarded. In any case what remains is all too slender a body of material on which to set up an outward authority. Moreover, most of it is quite out of touch with some of the most vital facts and pressing problems of these modern days. What did the Lord Jesus ever say about war or corporations or stock markets or city governments or international finance or whisky or the wage scale or immigration quotas or housing problems or competitive armaments?

Now – if all the external authorities break down, if we can no longer look to King or Emperor or established order, to Church or Pope or Bishop or Bible or even the words of Jesus for a definite final conclusive authority, are we not in for an exciting and dangerous period in human history? If authority loses its voice and the traditional and accepted sanctions of the social and religious order become discredited, will society itself be able to survive? Are we not headed straight toward spiritual anarchy? What happens to the game when there are no accepted rules, no umpire, no referee, no authority?

The answer, of course, is that the situation is by no means so desperate. *There are authorities which remain unshaken, which are widely operative, which fit the modern temper and speak the language of our day, which* *are gladly accepted and entirely ample to meet our needs.* Already operative in other fields, there is no reason why they should not be equally effective in the field of religion and in the practical life of the Church.

First of all, there is the kind of authority revealed by the scientific method – the authority of truth, the authority of the scientist. A few months ago riding in a train to Springfield, the capital of Illinois, I approached in the parlour car a group of politicians listening eagerly to one of their number who proved to be expounding a most fantastic explanation of something in the Old Testament. Seeing me in the offing, he stopped and somewhat apologetically said: 'I don't know whether the parson there will think this is orthodox or not!' Before I realized quite how brusque it sounded, I replied: 'I'm not so much interested in whether it's orthodox as in whether it's true!' But after all that is the point to-day: not whether a thing is orthodox, but whether it's true! Truth is the only orthodoxy by which we will consent to be governed. The constitution of the National Council of Congregational Churches in the United States contains somewhere this quaint and thought-provoking statement: 'The acts of this Council shall have such authority as inheres in the reason of them,' or words to that effect.

But some one says: Doesn't this lead straight to subjectivism? What is truth? Will not each man define it for himself and say, 'This seems truth to me,' until you have mere anarchy? How authoritative is truth without some pope or synod, some book or code, to define it? The Reformers in the first glow of their enthusiasm thought they stood for the right of private judgement, true enough, but even Luther came to quoting Scripture as hard as any one before he got through, and Protestantism in self-defence set up an infallible Bible over against an infallible Pope. You can't have just truth as an authority – it must be incarnated in a creed or code.

Before we are too greatly intimidated by this objection, let us turn to the world of scientific investigation and ask what the scientific method is and how it works. How do you determine what is true in the world of science? First of all you observe the facts and collect all the objective data possible. You do not do this at one time only but over long periods of time. Then you compare your conclusions with the results of others and invite competent investigators to check up what you have done, repeat your experiments, and verify your findings. Then you test the results by reason, and try them out in experience, and accept them, finally, not as ultimate and unchangeable dogmas, but as a basis from which new explorations into truth can be begun, and you stand ever ready to revise and correct them as new truth shall break upon you. This is the scientific spirit – perhaps the noblest contribution our age has to make to the sum total of human thought and achievement.

Let us make this method very clear by illustrating it. Medical science, we will say, faces the problem of yellow fever. How does it proceed? Appeal to Aesculapius, Aristotle, or Galen as the most ancient medical authorities? Or to the medical faculties of Vienna or Paris as distinguished authorities to-day? Or to Dr. Grenfell of Labrador or Dr. Albert Schweitzer of Africa as the most saintly medical men of the age – and then rest there? Not so! Medical science proceeds to investigate all the facts about yellow fever, data are collected, experiments are made, hypotheses tested, and, in the end, truth enough about yellow fever is collected to make possible the building of a Panama Canal. Does medical science then speak with authority about yellow fever? It does! Is it mere subjectivism? It certainly is not!

Now why not apply this same method to the problems of religion? At once there will be protest in certain quarters. Religion is too sacred, some will say. Or religion is a thing of values not of quantities, and it cannot be measured and dealt with as scientific problems are. But I submit, as I believe John Robinson said long ago, that all truth is God's truth. The things which confront science belong to God no less than the things which confront religion. Methods of interpreting psychological and spiritual facts must, necessarily, differ from those used in measuring physical phenomena, but the underlying spirit of a reverent facing the facts and of an unfettered quest for the truth behind them is the same. In seeking truth in religion why should we not use this same approach: observe the facts; not once but over a long period of time; record, check, and verify the results; submit them to the verification of others; test them by reason and experience; and then hold them as bases from which to set forth on new and deeper explorations into truth?

Take, for example, a matter which the present wave of humanism makes very vital for us in America, namely, our faith in God. Why should we believe in God? No amount of appeal to external authority will convince the modern mind. It will be no use to say to our young people: you must believe in God because the Church or the Creeds or the Pope tell you to. Any authority to move this generation must go deeper and be more real. You must appeal to the facts of the universe itself. Here is the natural world with its tremendous energies, its intricate order and organization, its emergent evolutionary processes. Here is this universe coming to flower in human personality with its marvellous self-consciousness, its sense of values, creative power, moral concern, sense of truth and beauty and love. It has its darker aspects, its wars and crimes and ugliness, but always with an inarticulate realization that they are negative, incidental rather than essential, something to be repudiated and cast out. What do you make of such a universe? Is it 'a tale told by an idiot, full of sound and fury, signifying nothing,' or has it a central unifying intelligence, 'a principle of concretion,' as Whitehead would say, at the heart of what Wieman calls 'the process of integration'? Can you make sense of the universe, then, without God? Would a sub-personal God be adequate for a universe which has blossomed forth into personality? It is this appeal to the universe itself rather than secondary things like Creeds and Councils that speaks effectively to the modern world. And then, of course, one can add as a proper part of the evidence, as a spiritual fact, the experience one has had with God – the difference God makes in our own lives. That God is a living reality, contemporaneous and inescapable, with whom we must do business, on the one hand, and that He is a mystic Presence, whom we must choose if we are to know Him deeply, on the other hand, is a truth this age can learn from no lesser document than the facts of life and the living universe itself.

Or take the question of prayer. Why should we pray ? Because the Church commands it ? Modern youth discounts that as mere custom born of wishful thinking. Because Jesus prayed ? The answer will be: He was the child of His generation and His habits were conditioned by infantile fixations. Why then should we pray ? The only effective answer will face the facts of life frankly and searchingly. It will ask: what has prayer meant in different ages and cultures ? What are its psychological values ? What is its philosophical justification ? What happens to men who give up praying ? What happens to those who persist in prayer ? Observe, check, verify, test out by reason and experience ! Only thus can you demonstrate a law of prayer in the universe which shall have authority for modern men.

Even more immediately pressing are the ethical problems of our age – especially those of sex. No external authority is adequate to meet our contemporary ethical scepticism. But there is a potent authority in life itself. Adultery and lust and sex debauchery are wrong not because they are forbidden in the Bible. They are forbidden in the Bible and they are wrong because they are forbidden by the universe. Unchastity, promiscuity, and 'free love' simply will not work – not because they are against the law of Moses, but because abundant observation, recorded for example by Robert Burns, who ought to know, proves concerning unchastity that

It hardens all within,
And petrifies the feelings.

Our ultimate authority must rest back on our ultimate faith, and that is in the truth and moral integrity of the universe itself, that there is at the heart of things a Power not ourselves which makes for righteousness, that the operation of this moral force can be revealed and proved in life, that, as George Adam Smith once said, 'we talk about breaking God's laws: we cannot break them – we can only break ourselves against them !' A Living Church must draw its authority from a living universe.

Let us now turn to another field and to another illustration of effective authority in this modern world. Let us turn to the field of art: what makes a man a great authority in artistic circles – as an architect, for example ? Is it because he is a successor to Christopher Wren and has a duly framed and sealed certificate to that effect hanging in his studio ? Is it because he accepts the Greek or the Gothic architecture as the final and perfect expression of architectural orthodoxy ?

Is it because he is a duly elected member of the British or American Guild of Architects or a graduate of some great technical school? All these things are merely secondary and incidental. He becomes a great authority in the world of architecture primarily because of two things. First of all, through painstaking observation of nature, through open-minded and appreciative study of all the past achievements of humanity in the field of architecture and through a knowledge of the psychology of aesthetics, by which he has come to a just and profound apprehension of the laws of beauty and true efficiency as applied to building. And then, secondly, by applying this knowledge creatively and producing buildings which, in their beauty and their harmony with the purpose for which they were erected, appeal to the sense of beauty and admiration in all men who are qualified to judge. So, and only so, does a Christopher Wren or a Richardson or a Cram or a Goodhue become an authority in architecture.

Now why not apply this in the field of religion? Here is worship – one of our basic human needs: how shall a Church become an authority in the art of worship? Will it become such because it claims to have an exclusive commission through St. Peter giving it a monopoly of conducting public services? Will it speak with authority to modern men in need of worship because it preserves some ancient liturgy – Coptic, Greek, Latin, Anglican, or Puritan – unchanged across the centuries? Or because its vestments, rubrics, or ceremonies have been authorized by Bishops or Councils? All this is quite remote from reality. The Church that would be an authority in the art of worship must do what every great artist does: first know the materials of worship – all the prayers and liturgies and aids to devotion that the worshipping spirit has found useful down the ages – and then, secondly, but even more important, it must know the psychology of worship – what it is that the soul seeks and needs in its out-reach toward God, what moods of repentance, confession, aspiration, praise, and communion are to be provided for. And then, the artist in worship will be free to devise forms of worship best adjusted to the needs of modern men – free to use or omit candles, chants, silence, song, procession, drama, an altar or a Communion table, a Quaker meeting-house or a Gothic cathedral – anything and everything that actually ministers in sincerity, truth, and artistic harmony to the worshipful needs of men. But it will be not its antiquarian knowledge but its creative power to minister to the living world of men in their need for communion with God which will make a Living Church authoritative in its worship.

I have spoken of the authority of the scientist, which is truth, and of the artist, which is the power to create appropriate and beautiful forms. There is yet a third kind of sanction which has not lost its power in this modern age and that is the authority of goodness – the spiritual power of the saint! There is no question as to the authority with which the Salvation Army, Dr. Grenfell, Jane Addams, or Dr. Albert Schweitzer speak to this modern world. Gandhi's marvellous influence in India is a shining illustration of this same kind of authority. It is not primarily due to ideas. People possess it who have conflicting or even quite inadequate ideas. People who do not at all agree with Gandhi's ideas about machinery and his insistence on hand-spinning, for example, recognize him as a 'Mahatma' just the same.

It is worth noting that the Roman Church has never relied on dogma and ritual alone. In addition to these it has always emphasized saintliness. Even in our own day we see this tendency at work as 'the Little Flower' and Joan of Arc are added to the official saints of the Church. Now the essential things about the saint are goodness, kindness, humility, freedom from self-seeking, and joyous self-giving in sacrificial service. A person who has these qualities, we feel, has earned a certain authority in spiritual matters – he lives in a clearer atmosphere, he speaks with no taint of self-desire – he is, to use Walter Lippmann's word, 'disinterested.'

How can the Living Church of to-day lay hold of this authority of the saint, this power of goodness to command the respect and assent of men ? May not one chief importance and value of the social gospel lie just here ? No one individual can adequately face the dragon evils of war, race prejudice, social neglect, and economic injustice as the saints of old faced the dragons and slew them. No solitary St. George will do ! But the Church as a whole can be a saint ! It can champion the cause of the inarticulate, it can organize the world against armaments and war, it can insist that human values come first in industry, it can lift before the creative imagination of mankind the vision of cities clean, wholesome, child-protecting – what Walt Whitman called 'the city of comrades' and what Professor Bosworth meant by 'a civilization of brotherly men.' You know how Blake puts it:

> Bring me my Bow of burning gold:
>   Bring me my Arrows of desire:
> Bring me my Spear: O clouds unfold !
>   Bring me my Chariot of fire.
>
> I will not cease from mental fight,
>   Nor shall my sword sleep in my hand
> Till we have built Jerusalem
>   In England's green and pleasant land.

And, just in so far as the Church rebels against the evils and injustices of life, raises its trumpet call against all that breaks down the morale and courage of men and their faith in the goodness and beauty of life, just so far will the Church speak to the great mass of men with an authority of goodness more immediate than the authority even of truth and beauty, for the saint has ever been closer to the common people than the scientist or even the artist.

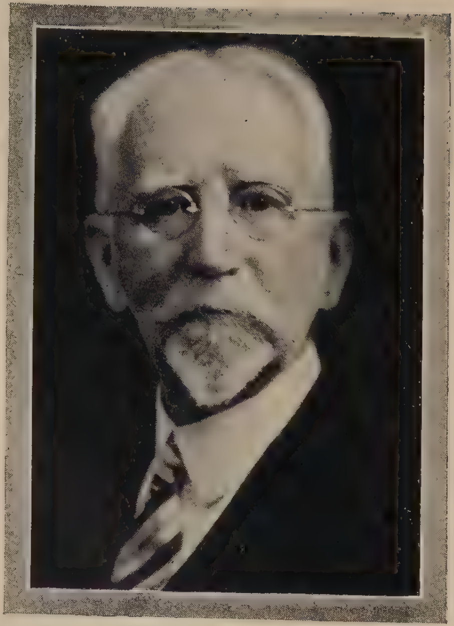
Let us turn back, before we close, to Jesus. 'He spake as one having authority and not as their scribes.' What was the authority of Jesus ? Never an appeal to anything static, external, infallible. To neither Sanhedrin nor Scriptures does He go in the last analysis, although He is respectful and appreciative of both.

His appeal is first of all to the self-evident truth born of observation and experience and accessible to every man. 'Which of you, if his ox fall into a pit on the Sabbath day, will not pull him out?' 'If ye being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?' 'The Sabbath was made for man, not man for the Sabbath' – where is the authority for that? Neither Moses nor the prophets, nor the rabbis nor any other external power. Its authority is the truth inherent in it. The author of the Fourth Gospel evidently felt this very clearly to have been Jesus' method. 'He that is of the truth heareth My words.' 'Ye shall know the truth and the truth shall make you free.'

Jesus' authority was also that of a creative artist. Knowing well the Old Testament, our Lord frankly rejected what no longer met living human needs. 'Ye have heard it said of old,' laid no restraining power on Him as He went on creatively to deal with the same subject on a higher level – 'but I say unto you,' something quite new and different. And so the authority of the Beatitudes and of the Lord's Prayer and the Parables is never stated. It is like that of any great work of art – it is the authority of the sheer appeal of the truth and beauty that is in them!

But, most immediate of all, the goodness of Jesus was His authority. When Peter cried: 'Depart from me for I am a sinful man, O Lord,' he was acknowledging the authority of Jesus on a basis of most intimate experience. Because He was servant of all, because of His care for the sick, the poor, the imprisoned, because He washed His disciples' feet, because He died at last upon the Cross, Jesus spoke to His own generation with an instant authority, and for these same reasons He still speaks to us to-day. He gathered up in His person the authority of the scientist with his devotion to truth, of the artist with his creative genius to serve the world's need, and of the saint who gives his life for the redemption of many. And a Church that ever earnestly tries to do these same three things shall find its authority deep and practically unquestioned even in this modern world. To understand and practise the authority of Jesus is far more important to the Church than merely to appeal to Jesus as an authority Himself.

I cannot close without suggesting one implication from all this which vitally concerns our later discussions on Church unity. Much as we may deplore divisions and desire 'the unity of the spirit in the bonds of peace,' must we not remember, as an outstanding British scholar said to me the other day, that 'the greatest watershed in all the Church is the division between the sacerdotal and the spiritual conception of authority'? If we of the Free Churches have any essential spiritual treasure entrusted to our care it is a faith in the supremacy of a religion of the spirit over any religion based on external authority. If men could re-establish an organic union of the Church to-morrow on any basis of outward, written, fixed, and final sanctions, no matter how restricted – say upon the first four Councils, or the Apostles' Creed, or even upon the recorded words of Jesus Himself – it would



Bachrach

REV. JAMES L. BARTON, D.D.

Russell, London

REV. F. W. NORWOOD, D.D.

DR. FRED B. SMITH

be doomed to failure. The work of the Reformation would have to be done over again! Some new Churches would have to arise in our place to carry on our witness that there is no final external authority in Councils, Popes, or Creeds, but only in truth, beauty, and love. For its final authority a living Church must always be free to go back of Creeds and Councils and all other provisional and temporary human agencies to the living universe itself, which, as Goethe once said, is 'the living garment of God.'

THE LIVING CHURCH: ITS AUTHORITY

II. BY THE REV. W. B. SELBIE, M.A., D.D.,
OXFORD, ENGLAND

THE QUESTION as to the seat of authority in religion is one that is always with us, and it was never more acute and urgent than at the present time. That religion should so often spell restraint is naturally resented by a generation that stresses the need for self-realization and tends to carry the right of private judgement to an extreme. Yet it is as mischievous as it is mistaken to suppose that the foundations of religious authority have been or really can be shaken in this modern world, and it is necessary to begin any discussion of the subject, therefore, by defining our terms and de-limiting our frontiers. We have to put into words what we mean by authority in religion, and to determine the methods by which it is made known and mediated to us. In its barest forms in the realms of science, politics, and law, authority always carries with it the suggestion of power to enforce obedience and to constrain belief. It is in this sense that it has a real educational value; but even here, as has been paradoxically said, it is a good servant but a bad master. All our earliest instruction as children begins with accepting on their authority what those who are older and wiser than ourselves tell us, but both from their point of view and ours the sole objects of such exercise of authority is that we should ultimately be able to think for ourselves and pass judgement upon the dicta of others. As Browning quaintly puts it:

> You stick a garden plot with ordered twigs
> To show inside lie germs of herbs unborn,
> And check the careless step would spoil their birth :
> But when herbs wave the guardian twigs may go.

The same point is urged by Professor Höffding when he says, 'Authority can never be anything but a means, and the principle of authority is subordinate to the principle of personality as mediate value must always be subordinate to immediate value.' So when we hear it said of Jesus Christ that 'He spake with authority and not as do the scribes' we realize that His appeal to man derived its force not from the weight of traditionalism behind it, but from something personal and immediate which commanded and even constrained assent. Most of us here, however, would insist upon the truth of the well-known Puritan maxim that there can be no compulsion in things of the mind, and we therefore visualize authority to ourselves not as a compelling force so much as a compelling appeal, and one of whose claims to obedience we are ourselves in the last resort the judges.

If it be argued that this means carrying the Protestant principle of the right of private judgement to an extreme, and giving to authority a purely individualistic character, we can only reply that in some form or other this conclusion is inevitable if human responsibility is to remain real. For many minds in these distressful days the lure of all authoritative religion is irresistible. It is one of the penalties of an imperfect culture that we remain at the mercy of experts. This is right and proper in all matters where we have ourselves no real means of judging, and where we are therefore justified in submitting to the authority of those who know. In such circumstances there is much to be said for accepting the judgement of experts in religion – only we must be quite sure that we know who they are. Let it be said at once that the expert in religion is neither the theologian nor the ecclesiastic, but the saint, and what saints tell us is often very different from what is generally known as the voice of authority in religion. Those who seek religious assurance from the experience of the saints will find that it is a question of deep calling unto deep, and without the power of response in themselves their testimony will carry little or no weight. Professor Tennant has well illustrated this in a remark he makes regarding revelation. 'Revelation,' he says, 'is more satisfactorily conceived from the ethical point of view, as the enabling of man to get his own insight rather than as providing him with a substitute for it; as a seeking of free response rather than as a deduction of dogma; and as analogous to teaching a person to think for himself rather than to filling a pitcher with water.' What this means is that the word of God is not an isolated phenomenon or a bolt from the blue, but a message that finds a response in the human heart and is a living word to man because of his power of understanding and responding to it. For in religion, it must be remembered, the supreme and only authority is God Himself, all other authorities being mediated and derived. All such secondary authorities, again, have a value and validity just in so far as they are able to express the meaning, convey the will, and mediate the word of God Himself. The contrast often suggested between religions of authority and the religion of the spirit, or between authority on the one hand and reason on the other, does not carry us very far and cannot be strictly maintained. If there be a word of God its appeal is not simply to reason or to conscience, though it is both rational and moral. If the appeal be to truth, then man's rational nature justifies him in examining and testing and even rejecting such appeal; if the appeal be to the categorical imperative his conscience, too, has the right to say whether it will submit or not. If any body of truth is made absolute and authoritative it ends in the kind of dogmatism which has been in the past one of the greatest perils of the Church, and while it is true that the seat of authority must be primarily ethical, its intention, even in the ethical sphere, is to persuade rather than to constrain.

Our problem here, however, is the mediation of this religious authority through the Living Church. Here some stress on the word 'living' is advisable. To us, as Congregationalists, it represents the nerve of the whole matter. It is our fundamental belief that where Christ is there is the Church, and that Christ is wherever two or three are gathered in His name. But to be gathered in the name of Christ means far more than we often attach to the words. To our fathers in the faith who first formed these gathered churches the fact that all those who constituted them were in Christ, that is, redeemed and sanctified by Him, was essential. To them the powers and prerogatives of the Church consisted not in its traditional heritage or form of government or organization, but in its possession of the spirit of Christ working in and through the lives of its consecrated members. The Church was able to speak with authority because it was the home of the Holy Ghost, and the word committed to it was with power because it was the gospel of the grace of God of which all within its borders had had experience. The authority of the Church, therefore, over any individual within it consists in her power to give spiritual guidance through the inner light mediated to her and discerned by the inner light of the individual's religious consciousness. Both alike are necessary, and the *testimonium spiritus sancti internum* is the characteristic note of every Living Church.

The issues of this position are best seen in the contention of Congregationalists that for a Living Church no credal test or subscription is necessary. But this is not to say that Congregationalists have no creed. It is often argued on the other side that just as certain rules are necessary for membership in any club or association, so the Church has the right to lay down conditions of membership and require them of all those who join. By all means; but this does not make it necessary that such conditions or requirements should be an intellectual statement of belief, nor is the analogy of a club one that will hold water. The Church of Christ is far more than a club; it is the body of Christ, all of whose members are in direct and vital relation with the head. For us the condition of Church membership is not belief about Jesus Christ, but a living personal union with Him as Saviour and Lord. This no doubt necessarily involves a certain intellectual attitude towards the truth as it is in Jesus, but to substitute such an intellectual attitude for the personal relationship is in our view a fundamental error. It is argued further that some standard of orthodoxy must be set up, otherwise the Church would be given over to intellectual chaos, and that no better standard can be found than the statements in the Apostles' and Nicene Creeds which conformed to the Vincentian Canon *quod semper, quod ubique, quod ab omnibus*. This challenge raises the issue of the Church's intellectual authority in the sharpest possible way. Even if it were justified by the facts of history it would not suffice for the conditions with which we are familiar in the world to-day. We believe that the two essentials for any living Christianity are truth and freedom. Devotion to the truth whatever it may cost, and freedom to express the faith in living and intelligible terms, are the very life-blood both of the Christian consciousness and of the Christian fellowship. The Vincentian Canon might apply to the simple recognition of the Lordship and Saviourhood of Jesus Christ as the real Christian differentia. It certainly does not apply to any doctrinal expression of this experience, still less to any of the ancient Creeds. These Creeds are to be honoured and received as statements of the Church's faith at certain times, for certain ends, and in given circumstances, but to make them impositions of faith and require assent and consent to their every word and syllable as a condition of Church membership is to put a premium on insincerity. To urge that historical statements of this kind may be accepted with reservation or interpreted to mean something they were obviously never intended to mean is a way out of the difficulty which ultimately only increases it and involves also the risk of seriously tampering with truth. It is also obvious from history that Creeds which have been put forth with the full authority of the Church are no safeguards either against error or heresy, and are also a real hindrance to intellectual progress in the Church. The only way out is a firm faith in the reality and power of the Holy Spirit which takes ever of the things of Christ and reveals them to men, and the necessity on the part of men of the open mind and obedient heart to receive such revelation. If we really believe in the oft-repeated contention that Christianity is a life not a Creed, we shall lay more stress than we have ever done yet on personal religion as the only adequate condition of Church membership and on the necessity for keeping our eyes and minds open for that further light and truth which God is ever ready to reveal.

What is true of Creeds is true also of the Bible regarded as an authoritative standard of the faith. Protestants are often taunted with having substituted for the authority of the Church or of the Creeds the authority of Scripture. For such a taunt there is still some justification, though many Protestant Churches have departed a long way from the attitude of the early Reformers with regard to the Bible. The theory of verbal inspiration so frequently held in Protestant circles was a corruption of the original attitude to the Scriptures and the outcome again of a false conception of the kind of authority needed, and of a false estimate of the power of an external authority to guard against error. Those who hold it fail to recognize the truth that 'the letter killeth but the spirit giveth life.' We yield to none in our reverence for the Scriptures, but we cannot forget that even the Scriptures are themselves only a means by which the word and power of God are mediated to mankind. As Dr. Forsyth contended in a memorable address to this Council in the year 1899: 'There is a great difference between the whole of the Bible and the Bible as a whole. The whole of the Bible is not authoritative, the Bible as a whole is. The whole Bible is not authoritative, the soul of the Bible is. But even the Bible as whole and soul is not in strictness of thought a final authority. The final authority is the gospel of Christ in which and whom is Christianity. . . . The Reformation was not the rediscovery of the Bible chiefly, but of the gospel in the Bible, and it stood not for the supremacy of conscience but for the rescue of the conscience by the supremacy of Christ in it. And of Christ in it not as supreme rabbi to solve cases, but as author and principle of a new life and spirit who solves cases age after age by the indwelling grace and truth and life and light and power.' This is still true and brings us back once more to the main point of our contention, namely, that the supreme authority in our religion is God Himself through the witness of His Word and Spirit, and for the Christian this witness is consummated in the revealing and redemptive work of Jesus Christ. It is by living relationship with Him that the soul of man is nourished, his mind quietened, and his moral consciousness constrained. All other claims to authority are secondary and must be judged and tested by the degree in which they open out more fully the truth as it is in Jesus Christ. To say this is not to reduce the whole matter to an individualistic type of experience or to exalt the inner light of the individual over against that of the community or the Church. It should be remembered that whenever we speak of experience it is necessary to ask, 'Experience of what or of whom?' Jesus Christ is the soul and centre of the experience of the Christian through His mediation of the grace and power of God, and it is there that the seat of authority lies.

Further, the authority of the Church is generally mediated through or delegated to a ministry. In all Churches the ministry of the Word and Sacraments constitutes the spear-point of the Church's activity, and it has always been a matter of concern that the ministry should be duly appointed and set apart for this work. In the Protestant Churches it is customary to describe the ministry as prophetic, while in Catholic Churches it is priestly. Among the Protestants the ministry of the Word is the important thing, while that of the Sacraments is secondary, and it is generally agreed that the ministry is constituted by the call of God and the work of the Holy Spirit. The Church in ordination merely ratifies this call and sets the ordinand apart for his work in that particular church or group of churches. The grace of ministry comes through the Spirit of God rather than through any human channel or by virtue of any orders. The Catholic standpoint is different, and tends to emphasize the Sacraments as over against the Word, and to insist that no ministry is valid unless ordained by special officers through whom special grace is transmitted. From this point of view it is argued that the Protestant position tends to isolate the work of the Spirit of God from the forms through which it is mediated. This may be so, but it is better to err on this side than to substitute the forms for the spirit, as is so often done in Catholic practice. The use in this connexion of terms like validity and invalid is to be strongly deprecated as taking us back to a time when technical and legal considerations were of far greater importance than they can be to-day. Such authority as the ministry has, like that of the Church itself, is derived, not from any form of Orders or organization, but directly from God Himself. There is now a general recognition of the importance of this position. Congregationalists have always stood firmly for it and their witness is still needed.

All this, of course, has a very definite bearing on the burning question of the reunion of the Churches. We hear a good deal in this connexion of Bridge Churches, and I am sometimes inclined to think that it may be possible that Congregationalism may prove a better Bridge Church than any of those that have hitherto been suggested. On the main principles for which Congregationalism in the past has stood and in defence of which it has fought most Churches are now agreed. That the Church is constituted by the presence of Christ with His people, and that all the members of the Church should be Christians and therefore should have a voice in managing its affairs – these things are now regarded as axiomatic. Where difference is felt and debate becomes possible is on the part that must be played by forms and ceremonies. The authority of the Church lies in the Spirit of God mediated through its ordinances, not in the ordinances themselves, and it should not be beyond the wit of man to give to these ordinances a place of their own and yet one strictly subordinate to the divine working. Many of us are prepared to make considerable concessions to Catholics in the way of nomenclature and procedure, but we could never go to the length of substituting any methods or symbols of human device for the direct operation of the Spirit of God. Among many Catholics we shall meet here with a large measure of agreement, and if agreement on principle can once be secured, it should not be impossible to reduce all other matters to their right proportions. When all parties alike look for their authority to the same source they have at least a common foundation on which they may begin to build.

DISCUSSION

THE REV. RUSSELL J. CLINCHY (*New York City*) expressed general agreement with the speakers. He felt one of the greatest problems concerning the Church was suggested by Dr. Palmer's words, 'The authorities of to-day were often the rebels and reformers of yesterday,' and by Dr. Selbie's dictum that authority rests finally not with the theologian but with the saint. Walter Lippmann's name had been frequently mentioned. The significant thing about Mr. Lippmann was not that he was everywhere stimulating Christian people, but that he was outside the Church of his fathers. The startling thing was that many men doing good work to-day were outside the Churches – to take Americans only, Harry Elmer Barnes, J. W. Krutch, John Dewey, W. H. Kilpatrick, Erwin Edman. These men were lovers of truth, of beauty, of goodness, of human comradeship. Now, if the rebel and reformer of to-day would possibly be the authority of to-morrow, should not the Church endeavour to encompass these lovers of truth, beauty, and goodness within its borders ? The question for us was, 'Have we a technique, an ability, a conscience in these churches of ours, which we love and which we believe can be a home of freedom, into which the rebel souls of all the ages have poured their contributions and become our authorities and our saints, to gather in these great souls of this age ?' Can the Church say to these men that it is not set upon a static creed or system, but that it will do anything to secure their help and allegiance ? Could any one suggest the way in which it could be done ? That was our problem – to make a Church which would catch the imagination and the soul of those who are influencing the young men and women of to-day.

The REV. F. W. CAMFIELD (*England*) said that the question of the Church's authority, especially in the region of truth, could best be approached by considering the outstanding activity of the Church as Free Churchmen understand it – the fact and nature of Christian preaching. Preaching is the supreme means – and, at bottom, the only means – whereby the Church seeks to establish divine authority over the minds and hearts of men. The Church, preaching, is the Church actually exercising whatever authority it possesses, endeavouring by means of a specific activity to bring the minds and souls of men into subjection to divine authority. In preaching, we aim not merely to persuade people to do this or that, but to capture their whole souls for that which makes us churches and preachers. The aim is not to get a particular response, but to secure the response which is themselves. Newman in his Anglican days said about the Roman Church: 'I gazed at her almost passively as a great objective fact.' That is, he found himself in the midst of his individual speculations arrested by a great world-wide, age-long embodiment of the Christian idea which called attention to itself, which said to him 'Here is living, moving *fact*.' The institution of preaching should demand attention in the same way. For preaching is an institution. The preacher preaches not merely under some individual and occasional inspiration; he preaches, and the people hear, as the normal, regular, continuous, and distinctive activity of the Church. This is not accidental. It is bound up with our history and tradition and with the genius of our whole conception of Christianity. The comparison of the preacher with the prophet is inadequate and misleading, for the prophet speaks only under the urge of individual, subjective, sporadic inspirations. Preaching is rather apostolic than prophetic. It is the creation of objective, given revelation. It is an institution because it insists, not that a subjective revelation has come to the preacher's soul, but that a given word, a given objective revelation, has come into the world. We preach, not as isolated individuals, or under occasional inspirations, but as commissioned agents of a society and in the fulfilment of a specific activity. The institution of preaching implies a great objective revelation. We do not merely comment on the spiritual meaning of life, or on messages that reach us. Preaching is not comparable with the production of a poem. The Church might indeed afford opportunity for such preaching, for inspirational speaking, as the Quakers do; but we are not Quakers. Does not a continuous word of man to man point to some specific, some authoritative word of God to man ? It means more than 'the Spirit of Jesus'; it involves divine, authoritative, objective truth and revelation. Surely a word of God which creates a Church of the Word can mean no less than this, that the world of common experience has been intersected by some element from a transcendent sphere. That is what Karl Barth means (and he is right), and this element calls for witness, exposition, clarifying insistence in the Church's activity of preaching.

All this means that the Church cannot cut itself adrift from its great past, from its dogmatic tradition. It must preserve continuity. This tradition is not final or infallible, any more than our preaching is. But it is the human fallible articulation of something which *is* final and authoritative. It presupposes that as its basis we must work from it, preserve a vital and organic continuity with it. We may criticize and correct, certainly, but so that we do not contradict its fundamental idea. It would be contradiction were we to substitute for the apostolic gospel what is called 'the religion of Jesus,' or if we were to accept the view that Jesus was God's son in no different sense from that in which all men are God's sons.

Congregationalism's danger lies in becoming detached from the Church's great dogmatic tradition and losing itself in a type of Modernism which draws its sanctions, not from a great objective word of God to man, but from the general spiritual meaning of life which, however exemplified in Jesus, comes home to us only in moments of subjective vision and intuition. What possible meaning could we attach to the authority of the Church in such a case ? We should be merely like literary men writing on 'My Religion.' We should anachronize the institution of preaching and devitalize the Church of all divine authority.

So long as we recognize that we are sounding-boards of a great divine word enshrined in Scripture and detailed, however imperfectly, in the great traditions of the Church, we can by means of criticism give ever worthier, ever more relevant expression to that word and exercise that authority which belongs to the Church as the Church of the Word. It is the adequate recognition that we need to keep us safe and to make us powerful.

DR. WARREN S. ARCHIBALD (*Hartford, U.S.A.*) spoke with appreciation of Dr. Palmer's emphasis on the method by which authority was to be obtained and of Dr. Selbie's clear statement that the ultimate authority was the reality of God through Jesus Christ. The medium of that reality was the human being called a 'saint.' An old definition of a saint was 'the real window of the Church.' The real saints should not be in stained glass but men who let the light of God shine through them, affording the clearest medium for that light. All depended, then, on the character of the medium; the man must be redeemed, renewed, changed, transformed.

But was it not true that a great deal of the character of the window depended also on where it was placed ? Christians believed that the window would give the authority of God its clear light when it stood in what they called Jesus Christ. Congregationalists have had such windows in times past. Almost 300 years ago to the very day John Winthrop and his friends in the *Arbella* were anchored off the Isle of Wight on the way to the New World. These men were saints. They had learned to stand face to face with the reality of God and therefore they spoke to the world with authority. Our real authority, so far as men and women could see it and hear it, was to be filled with the Holy Spirit, to have stood face to face with God, to know in whom we had believed., If we were on fire with the flame of God we were willing to go into a new world across strange waters. Such a man was John Eliot, whose first sermon to the Indians was on Ezekiel's vision of the valley of dry bones. He probably chose that subject because he felt that if the Spirit of God was in him then even such a situation as that depicted by a valley of dry bones was not hopeless. A man who was a real saint, a window through which the light of God came, redeemed and renewed in Jesus Christ, was not afraid of any desolation or disenchantment – to him the valley of dry bones could become the Army of God.

MR. HARRY BARBER (*England*), speaking as a layman, said that the word 'authority,' and the idea of the authority of the Church, raised in many minds a sense of rebellion. The ideal Church was that which most represented the life of Jesus Christ in the world. Jesus Himself afforded the example of a strange combination of authority and service. He was Master and Lord, and yet He served. In the preaching of the Church there had been the argumentative note and the wooing note: the mind of man also craved an authoritative note, which enabled a man to say with sincerity and earnestness 'Thus saith the Lord.' It was in the combination of such a message with a life of active service that the world would be influenced. Just as a domestic helper in the household could really manage the members of the household and yet be their servant, even so might the Church be.

DR. R. F. HORTON (*London*) wondered if Mr. Clinchy's proposal to bring into the Church high and true minds which were exercising great influence could be made effective by instituting a test for Church membership that such men would be able to accept. Could we ask them the simple question, 'Do you regard the true, the beautiful, and the good as the essential expressions of the divine nature ?' And if they answered in the affirmative, could we accept them as members on a month's probation and then ask them further, 'Have you reached the conclusion which this Church has reached, that it is in the Person of our Lord Jesus Christ that the true, the beautiful, and the good become not only supreme, but authoritative and powerful ?' He felt that there might be hope in a suggestion of this kind.

The REV. A. R. STEPHENSON (*Victoria, Australia*) said the common emblem of authority was the keys of the Kingdom of Heaven. Were these given to Peter as an apostle or as a simple peasant who had come to realize that the true, the beautiful, and the good were exemplified in Christ? Very few people wanted the keys – they preferred somebody else to have the responsibility of them. But the Congregational witness insisted that each man must enter the Kingdom of Heaven by his own key, and it was when he recognized that the true, the beautiful, and the good were in Jesus Christ that he obtained the key.

DR. SELBIE said that while the words were the words of Camfield, the voice was the voice of Barth (Mr. Camfield: 'And Dr. Forsyth.') Dr. Selbie took great comfort in the fact that Barth announced, 'I am no theologian.' He agreed that we must recognize the divine word of God but if we were going to identify the word of God with the apostolic tradition, we should find ourselves in very queer company. We should be more faithful to our Congregational place and position in saying that there was a spirit of God focused from time to time in the word of God which might be found in an individual prophet or in a community or an age, but behind it all there was the living spirit of God. That living spirit continually expressed itself, making God manifest in forms and terms which were perfectly clear and undeniable, but the forms were not to be confused with the living spirit behind them all.

Dr. Selbie was not impressed by Mr. Clinchy's proposals. He reminded American delegates especially that humanism was not a new thing. The Christian Church had thought itself through the humanistic teaching now popular in America more than once in the course of its history. It had something more than humanism to give to the world to-day, and should not go back to adjust itself in order to accommodate men like Lippmann and Dewey. There was need of background and the avoidance of quick thinking, which was the straight way to the bottomless pit !

DR. PALMER said that, like Karl Barth, he was not a theologian. But he reminded Dr. Selbie that humanism was not an American problem – it had reached America from Britain by way of Julian Huxley and Bertrand Russell ! He pointed out that it was impossible to talk to American students under the influence of humanistic teaching as Mr. Camfield would like to talk to them, as if they were members of the Christian Church already: they must be spoken to in language they understood and in terms that were commonly used. It was necessary to do a good deal of preparatory work before many young people could be brought to an understanding or appreciation of Jesus. Before the Panama Canal could be built, all kinds of such work had to be done. Many American students were thoroughly impregnated with the Bertrand Russell philosophy and they had to be met with an argument on a basis that would undercut that philosophy and then led on to the inner sanctions of the Christian faith.

DR. GARVIE pleaded for sympathy and understanding for modern youth. In his youth he passed through a period of theological difficulty, but he found no help whatever in the preaching he ordinarily heard. He did find great help in Newman Smyth's *Old Faiths in a New Light* and in the poems of Walter C. Smith. Because his faith had been dearly won he was anxious that the Church should not take up an attitude of dogmatism or fall back on the dogmatism of the past.

THE LIVING CHURCH AND YOUTH: THEIR NEED OF ONE ANOTHER

BY THE REV. WILTON E. RIX, M.A., LONDON, ENGLAND

A Bible proverb on incalculable things runs thus:

> There are three things that are too wonderful for me – yea, four, which I know not:
> The way of an eagle in the air,
> The way of a lizard upon a rock,
> The way of a ship in the midst of the sea,
> And the way of a man with a maid.

Since I promised in foolhardiness to speak on the subject of youth I have been tempted to add to this proverb another, yea, a fifth thing that is too wonderful to me, 'The way of youth by whom the generations are renewed.'

Who claims to know the youth of to-day ? Those who live with them are sometimes tempted to generalize, and to forget that at most they have only known a small section – it may be youth as it is to be found in the Labour Party, or that attends football matches, or that walks the streets of our great cities, or that is produced by Public Schools, or that wears plus-fours. So varied are the ways in which youth expresses itself that it is dangerous to think they are in one or two moulds or to trust to some trick of organizing them. It is safer to try to place one's finger on the chords in the heart of youth.

I

No one is altogether incapable of knowing them, for we have all known youth in ourselves. The truth can be drawn out of our own past, though it is surprising how middle age forgets what once it was like. How easily it escapes us that we were once in revolt against established ways and that we had our sure theories how things could be done better ! In those earlier days we were surprised, if not scandalized, at the established habits of older people. What we lacked in experience we made up by enthusiasm. I smile when I hear some father boast of the radical views he held and the strange campaigns he joined in in his youth, for the same man will look grim when he talks of the views his own children hold. This *enthusiasm for revolt* is a common chord of youth.

Let me speak of another. Every year, as spring comes round, the earth puts on a new green dress, the sap rises in the woodlands, the almond-tree bursts into blossom, and youth round the great earth responds to this renewal. Thus Shelley sings of this experience:

See the mountains kiss high heaven,
And the waves clasp one another:
No sister flower would be forgiven
If it disdained its brother:
And the sunlight clasps the earth
And the moonbeams kiss the sea:
What is all this sweet work worth
If I kiss not thee?

There are ministers who condemn youth's passion as though it were only the movings of sex, but a love of the ideal is intertwined with it. Often youth catches sight of the divineness of love for the first time now, and *falls in love with love itself.* Those who blame youth for their chaotic tendencies fail to see that in doing so they blame the Creator.

Thirdly, we have lived through the greatest war of history, and in a large universal way we know that youth is *capable of dedication.* They gave their strength to an end beyond life; they knew themselves committed to the uttermost; they were caught up into an intimate brotherhood that self-seeking cannot create. In spite of another and a disillusioning side of war they remained true to this dedication. Youth of all classes were found capable of it; though old age sometimes shook its head in doubt whether the wealthy set were not too effete to respond, or the working man were not too tainted with discontent, dedication proved to be innate in both.

This enthusiasm for revolt, this being in love with life, this power of dedication – are these 'springs of youth' action alien to Jesus Christ? By no means. These are chords which vibrate through His Sermon on the Mount and which led Him at last to Calvary. The Lord of life was Himself in revolt against conventions – the conventions of the Pharisee which shrouded the truths of the Kingdom of God instead of revealing them. He also was in love with life. 'The Kingdom of Heaven is like unto a marriage-feast,' said He in a parable. He also demanded dedication – dedication to God's Kingdom, committal that is irrevocable, that causes us to lose our life and so to find it. Christ and youth are not aliens to one another. He touches these chords with a supremely sure hand.

There are those who judge, and judge wrongly, that the youth of to-day have abandoned Christ. They are in despair, they make hasty plans and sensational announcements, forgetting that there are cogent reasons why youth should doubt the Church. But when Christ is lifted up youth does not doubt Him. In the West new lives of Jesus Christ are continually being written and read, and in the East the present generation have a growing reverence for His life and principles. Dr. John R. Mott, during his recent speeches in this country, said that fifteen years ago the name of Jesus would be hissed by students in China and India, but to-day large crowds listen with profound attention to lectures concerning Him. Jesus Himself was a young man. He fulfilled His ministry as a young man; and as a young man He died upon the cross. Dr. Watts's greatest hymn, 'When I survey the wondrous cross,' began with a different couplet from that which we usually sing. And the force of the original is greater though its rhythm may be lamer:

> When I survey the wondrous cross
> Where the young Prince of glory died,
> My richest gain I count but loss
> And pour contempt on all my pride.

In this fundamental covenant that is possible between Christ and youth lies the ground of the Church's hope to-day.

II

Nevertheless it is useless to hide the fact that the Christian Church is baffled about youth. Her membership is declining. She is uncertain how to train the children under her roof, and to guide youth into vital membership. It is humiliating to confess that youth is more inclined to listen to matters concerning Christ outside the Church than within it. There are some cogent reasons for this. The Church is compromised by complicity in certain widespread sins; for instance, the same countries that have carried the religion of Christ to the East have spread also a secularism and an industrialism that can have no justification in His gospel, and the East is conscious that the Church has not exorcized these evils from its home borders. Again, the Russian Church was a close ally of tyranny during the late Tsarist *régime*, and a vortex of protest against organized religion that weights the scales in favour of wealth or privilege has grown up, and there are elements of discontented youth throughout the world where this enmity to religion takes ready root. Thus youth, rightly or wrongly, doubts the honesty of the Church's motives.

There is yet another reason why the Church is baffled. War has filched a generation of young men from its ranks. Their dust lies in the graves of Ypres, or, if they lived, they returned home so disillusioned that they have never recovered their belief in churchmanship. How many churches there are who lack the judgement and drive of men of the middle years, and must man their societies with young and unformed leaders !

We are baffled but not defeated by this weakened position of the Church. It fortifies us to know that God has tested His people before by such challenges. I recall three verses in Acts on how to be faithful though baffled. Paul, intending to evangelize the province of Asia, is 'forbidden of the Holy Spirit to speak the Word there.' Baffled he turns to Bithynia, but 'the Spirit of Jesus suffered them not.' Not knowing what to do he 'comes down to Troas.' The passage is so terse that we are left to question what the hindrances were. Was it sickness or the opposition of the civil authorities ? Was it persecution by the Jews or indifference of hearers that baffled Paul ? To Luke it is no matter; he records the fact only to let us know that Paul found God in the hindrances; God was turning him into a new and unexpected path. For out of this dejected and uncertain state of mind started Paul's vision of a youth of Macedonia, 'standing, beseeching him and saying, "Come into Macedonia and help us."' Thus Paul's intentions shift from Asia to Europe, and he entered the continent which was to become Christ's most constant champion for many centuries, and to carry His name forward into a new hemisphere and back again to the sleeping East. It is good for us to remember that Paul had this baffling experience and that the Church has been through these times before – times when she has suffered set-back, only that deeper purposes of God might be made known. Before now the world has thought the Church finally defeated, but humble saints knew that God had only baffled them for the time being, and they took courage and sought counsel of Him.

III

But let me return to the most cogent reason for the Church's check in the presence of youth. *Youth's outlook on life has changed.* General Smuts has said that 'youth has struck its tents and is on the march.' Youth is attempting to occupy a new promised land, but the road is dangerous and they need God as a pillar of cloud by day and of fire by night. So the Church must go up with them carrying the gospel committed to her charge.

(*a*) *Youth is consumed by a vast curiosity;* they desire to know life. The bolder spirits plunge into the vortex of experience without any reference to the Ten Commandments, even if they have ever been taught them. Others, not so bold, but just as inquisitive, pursue experience through reading novels, books, and newspaper articles. No subject is taboo. 'Let me discuss this matter,' they say, 'let me read about it, let me get experience about it.' Now this habit of mind is new; it is the product of fifty years of education, and the Church has no technique to deal with it. Her earlier method was to keep youth ignorant of the world's ways and innocent of its dangers. The son of a Christian household was more likely to know Psalm cxix. by heart than to know about the structure of his own body. Many Church members can still remember a time when novels were not so common on bookshelves as sermons; when prayer-meetings and choir-concerts and church-affairs were considered enough to interest the leisure of youth. And this habit of mind controls the counsels of many churches still, though it may not find expression in words; and wheresoever it holds, the curiosity of youth is misunderstood and rebuffed, and they feel they have no place in the Church. Their desire for experience leads them to other fountains. Frank companionship between the sexes is more valued by them than churchmanship, a playwright who states a problem of life means more to them than a minister who discusses a problem of philosophy in the pulpit, and in their foolishness, a voice on the wireless appears more wonderful than the still small voice of God. Now this attitude of youth is not necessarily bad, however primitive, raw, or untutored. It is braver to want to know life than to fear it. Christ Himself lived on the broad highway of life, and His gospel is better understood by those who know life than by those who shun it. His hatred of poor ways of living is best grasped by those who have rubbed shoulders with life and have seen how sin sears and scorches human lives; His demand for wholehearted committal to God is best understood by those who see that life pulls this way and that, and tortures the soul. Out on this highway of experience, among life's joys and efforts and sins and temptations, youth is marching. Is the Church fully conscious of this ? Its preaching sometimes suggests that it is not, that it is afraid of making the call of Christ too personal, or His way of life too holy, or committal too definite, lest youth will not listen. But no feeble interpretation of Christianity is of use to youth on their broad highway: their need is too great. They need the application of the authentic Christ to themselves.

(*b*) Another change in youth's outlook is *their love of beauty*. Rich and poor, they take an interest in dress and in stuffs of beautiful colour and texture. They surround themselves with music by setting a gramophone upon a boat, or by dancing to a wireless set, or going to concerts and revues and musical comedies. They seek the country and the fresh air, rivers, mountains, and the sea at the first opportunity. All this betokens a new sensitiveness of the eye and ear, and it is useless for the Church to protest against it as though it could dam Niagara. On the contrary it should welcome youth's love of beauty, for it is their reaction against the bleak industrialism that thought it natural to house England in long rows of sunless brick boxes and to allow the smoke of factories to hang in a great pall over acres of land that once were moors and pastures open to the sun. If Western civilization ever emerges from this crude form of industrialism it will be because youth is returning to this love of beauty. Not for nothing has youth introduced a new hymn of revolt into the worship of God:

And did the countenance divine
   Shine forth upon our clouded hills ? . . .
And was Jerusalem builded there
   Among those dark satanic mills ? . . .
I will not cease from mental fight,
   Nor shall my sword sleep in my hand,
Till we have built Jerusalem
   In England's green and pleasant land.

The Church is slow to guide this love of beauty. It has feared it more than it has welcomed it. There is little about our church buildings to show our belief in it. When we renovate we are in the habit of introducing more comfort and destroying the austere beauty that belonged to early Puritan meeting-houses. Our services show little desire to recapture great music in praise of God, the Father Almighty, at whose creative effort the morning stars sang together and all the sons of God shouted for joy. For teaching, we use the method of the

Brights, Bournemouth

MISS MARGARET SLATTERY

THE MAYOR OF BOURNEMOUTH
(Councillor P. M. Bright, J.P.)

REV. NEHEMIAH BOYNTON, D.D.

SIR ARTHUR A. HAWORTH, BART.

study-circle which has been formed by students of universities and neglect the religious play that was made for the rank and file. Here lies a second misunderstanding between youth and the Church which for the time being baffles her power to guide them.

IV

But let me not fall into that deadly lie that everything is well with youth and that all is wrong with the Church. If here and there the Church has failed to understand, nevertheless she holds in trust the spiritual secrets of which youth stands in mortal need. Youth's problem is a moral one. It is easier than ever to surrender the soul to the world, the flesh, and the Devil, and because of their vast curiosity about life youth often falls into their deadening clutches before they know. Often their love of ideal beauty is surrendered with a silly entanglement of sex, and they indulge in an idle or vain or promiscuous way of life. Then follow cynical views about life, and lethargic waste of precious gifts. In a parable Jesus described the precious seed of life falling among these choking thorns: 'These are they that have heard the word and the lusts of other things enter in and choke the word.' Dabbling in many things and losing the vital thing is one of youth's weaknesses. Wanting to do so much and see so many places ! Hardly a moment when they are quiet and leisurely enough to possess their souls ! Failing to give time for the things of the Spirit to take root ! Duties escaping them like water between their fingers ! Finding it hard to dedicate themselves to a cause even if they love it ! Fearing to be tied down, lest it spoils the opportunity for everything else ! Thus youth is in danger of betraying the very causes which are peculiarly their own, such as establishing peace or saving the beauty of the countryside. But – what is of infinitely deeper import – they are in danger of leaving the Kingdom of God out of their life, and that covenanted relationship with God which unifies the personality and gives it purpose and direction.

V

Nothing but the Church of Jesus Christ can avail to save youth in this situation. But only when she shines forth as the bride of Christ will youth find their home and salvation in her. The Church needs to be more conscious of that which has been committed unto her to guard.

(1) A Living Church will demonstrate more certainly Christ's incarnation and redemption. Youth needs a society of the real presence where Christ's sympathy with them calls forth their best, that is, Christ's own revolt against human sin and sloth will call to *their* enthusiasm for revolt; Christ's love of life will call to *their* love of life, and His call for great dedication must stir their power of dedication. Both the preaching of the Church and the habits of the Church must give the sense of the real presence. Youth must also feel redemption to be present there, for youth is conscious of its easy surrender to evil in

the midst of its pursuit of good, of its neglect of the soul. But it hardly occurs to them that there is a redemption from this half-success. Neither does the Church seem the place where their redemption shall be consummated by Christ.

(2) A Living Church will be efficient in its teaching. Behind youth there lies the stage of childhood and during the early malleable years Christian teachers must touch the life of the child with more certain hand. They will teach the child to pray because the society believes in prayer. They will teach the Bible with intelligence and devoutness, because the society cherishes the revelation reported in this book. They will guide the child into the fellowship of this society because they themselves are being saved in it. It is urgent that the Church should recover its technique with the child. Youth escapes many years of wastage if it has possessed wise Christian teachers in childhood. The need for rebuilding these buttresses of the Church is urgent. The minister's surrender of the teaching function into incapable hands is one of the scandals behind the scenes. Too often the child reaches adolescence with the desire to escape from the teaching of the Church. In a Sunday school he has been submitted to casual teachers, and taught hymns that are quite irrelevant to the Christian tradition, and do not lead him to praise the nature of God, but draw attention to himself. Children are practised in little plays of no dramatic interest which destroy their taste for the good word and the biblical phrase.

(3) In a Living Church there will be found a serious humiliation over sin. If the world gives easier names to the blots and injustices of our social system, the Church must call them sins against Christ. If the world allows these burdens to cumber their action under the excuse that 'it is human nature,' the Church must repudiate them in their hearts if they cannot yet be free of them in practice. There must be an urgency of prayer and certain agreed acts within the society which show this repudiation to be real. Without these, youth, already biased against the Church, rightly doubts the honesty of the Church in proclaiming the redemption of the world in the Lord Jesus Christ.

(4) A Living Church will give youth the spiritual companionship of heroes, saints, and the humble lovers of God's creation. Too often youth has formed the impression that the Church is for middle-aged people who perform a quaint ritual twice a Sunday. Christ's great design of the Kingdom of God is hidden in doings of paltry interest. The scheme of the moment seems more important than the eternal destinies. Such a club does not appear important or interesting enough to youth to warrant his joining it. I asked a girl of eighteen what she would say on this subject of Christ and youth, and with a level voice she replied at once: 'Make it clear that the Church is rooted in the past and belongs to the future.' Youth must see the great crowd of heroes, saints, martyrs, and humble folk of goodwill who have accompanied Him down the ages. The spirits of such men as Francis of Assisi, championing the poor, must be there, or of Luther challenging the soul to justify itself by its own faith in God through Christ, or

Oliver Cromwell fighting to control the religious sects from destroying the well-being of their country, or Livingstone determined to conquer Africa's age-long wrong. Youth needs this companionship of the just made perfect, and these friends of Christ are not alien to them. Tennis clubs and dramatic societies may be a useful means of drawing youth to the Church, but unless they are made subservient to a single end, the end of devotion to Jesus Christ, these local activities only make confusion worse confounded, by demanding from the shallower type of youth that which is only superficial in their character.

VI

'Launch out into the deep.' The echo of Christ's words comes down the centuries: 'Launch out into the deep, and let down your nets for a draught.' That never-to-be-forgotten night Peter had been fishing in the shallows and had taken nothing. With the dawn he was coming home, when he met Jesus, and at His word he was willing to set sail again and let down his nets. The result was beyond his wildest hope; so great was the catch that the nets broke and he and his partners had to call their neighbours. Their tiredness and their disappointment fell from them; it was forgotten in the surprise and business and excitement of this new shoal of fish to which Jesus had directed them. Henceforward that incident became a symbol of what Jesus expected them to do as fishers of men. They were to launch out into the deep; they were not to seek the shallows; when they fished for men they were to take it for granted that the soul was there and the need for God. How often Peter had found it true from the time he preached at Pentecost onwards. How true it always is. And how true now. Times have been hard for the ministry of the Church of Christ. Comparatively few appear to care what are the destinies of the soul and that God was in Christ reconciling the world unto Himself. New aspects of thought have dawned on the human mind, new habits grown up among the people, and it is hard for the Church to adapt herself to these new ways. Perhaps we have been too content to let down our nets in the shallows, and on the familiar fishing-grounds; but God is turning our eyes in a new direction toward new shoals, and the same voice of authority challenges us as Peter on the lake of Galilee: 'Launch out into the deep and let down your nets for a draught.'

DISCUSSION

DR. JASON N. PIERCE (*Washington, D.C.*), Chairman, said that the Council was an old people's Council: the delegates were exceedingly old. The American custom was to divide a delegation equally between clergy and laity; and one-third of the clergy must be under forty-five. But forty-five in the eyes of the youth we were discussing was ancient ! He did not believe that ten of the fifty-six speakers at the Council were under fifty; and most of the British speakers were speakers at the Edinburgh Council twenty-two years ago. And the programme was an old man's programme; it would not interest American youth, at any rate. Youth did not care about authority – it was interested in the doing of things. It did not care about what it affirmed on joining the Church, but it cared tremendously what it covenanted to do on joining. Youth, like many of the humanists discussed in the morning's session, while it loved Jesus Christ, did not love the Church. It would politely decline the offer of membership on any terms. The Communion Service that morning had been an old man's service: probably not a deacon who took part was under sixty. If he might quote his own church, of the thirty-six deacons, eighteen were senior and eighteen junior: he would like to see every office in the Church doubled, with both junior and senior occupants. It was pathetic that a subject of great interest to youth like the Oxford Group Movement should not be an integral part of the programme, instead of apart from it. It was necessary that these things should be said in facing the subject of 'The Living Church and Youth.'

PROFESSOR WILLIAM D. BARNES (*Hartford, Conn.*) said his contact with youth had been in an educational institution which changed its entire personnel every three years. He thought the students he had known reflected very generally the attitudes and beliefs of their contemporaries. There were several characteristic things about them:

(1) The prevalence of indifference towards religious things and towards the Church, evidenced by the lack of attendance at College services. There were several causes for this:

(i.) The materialism of parents: the fact that the older generation had sought security and happiness and well-being in the possession of things.

(ii.) The kind of teaching students had received. The evolutionary hypothesis had made them believe in the natural origin of man. The teaching which had come to them as a result of the war had bred an attitude of hopelessness as to the permanent reformation of the human family. The writings of the intelligentsia had made them feel all humanity could be bought for a price. Youth believed that every rich man had been honest except once – the time when he made his pile.

(2) Nevertheless, youth did test life by the religion of Jesus Christ. It tested the Church by its earnestness and its sincerity. It tested the work of the Christian in society to see whether he was applying the principles of Jesus in industrial, international, and racial relationships. Many young people would be satisfied with nothing short of trying to live again the way of life consecrated by the love of Jesus. They were demanding and hoping for four things which indicated their need of a Living Church:

(i.) A Church which believed in its young people, in their possibilities and in their sincerity.

(ii.) A Church which was re-incarnating the spirit of Jesus Christ. When they could say that we were Christ-like and had the mind of Christ, that we had love one towards another, there would be no doubt of their response or their allegiance.

(iii.) A Church with an authoritative message. We had come through the storm and stress of the investigation of religion by physical science, and now our great physicists and astronomers were drifting towards God, no matter what the theologians were doing. But youth to-day was in the swirl of psychology, finding it difficult to distinguish between the subjective and the objective. It needed an authoritative message about the immortality of the human soul, about the personality of God, and the possibility of a world permeated by the teachings of Jesus.

(iv.) A crusading Church going out with faith in its mission.

Youth needed the Church more than ever to-day. The home had failed to teach religion; religion was not taught in the schools; and therefore youth was thrown back on the Church. This gave to the Church a tremendous opportunity.

The REV. C. G. SPARHAM (*L.M.S.*, *Shanghai*) said that whereas for generations and centuries youth had been kept back in China, a new life had come to it under the impulse of the Christian message. In Church and State to-day China was the land of young leaders. A Chinese statesman had recently mentioned to him the names of ten men prominent in Chinese public life whose ages averaged under forty-four years. Many of them came from the Christian Church and they included the Chancellor of the Exchequer and the Minister of Finance – who was appointed at thirty-three years of age. The latter, one of the strongest men in the Government, was a child of the manse twice over – he was born in a manse and his mother was born in a manse. He had carried into the centre of Chinese Government the principles of the Christian religion. Men of that type were the outcome of Christian colleges and schools, largely run by American educationalists who had two ideals:

(1) The securing of teachers with a sense of vocation, teachers inspired not only to seek high scholarship, but high scholarship entirely consecrated to the service of Jesus Christ.

(2) The endeavour to secure in each secondary school or college a preacher who himself could inspire.

The hope of the future in China was in men who had a deep faith in the incarnation and redemption of Jesus Christ as the hope for themselves and for their country.

THE LIVING CHURCH: ITS GOSPEL

The Gospel as Revelation

BY THE REV. WARREN WHEELER PICKETT, FOREST HILLS, U.S.A.

An illuminating anecdote is told of the good old days when the controversy and the acrimony between the Trinitarians and the Unitarians was at its height. It seems that there was a certain orthodox minister who felt that not to accept the doctrine of the Holy Trinity belonged in the category of the unforgivable sins. On several occasions he had expressed publicly, at great length and with great vehemence, his conviction that there is a special compartment of eternal torment reserved for those who thus transgress against sound theology. One day, on calling upon a fellow clergyman, he found in his study a Unitarian minister with whose reputation he was entirely familiar but whom he had never before met face to face. But soon, in spite of his prejudices, he was impressed by the very apparent saintliness of character and depth of spiritual insight of the heretic. After the Unitarian had made his departure, his friend said to him, 'You never met Dr. So-and-So before, did you?' 'No!' 'But you know about his persuasive preaching, his godly life, and his goodly works, do you not?' 'Yes, I have heard them described.' 'Did you not feel the transparent goodness of the man as you talked with him?' The orthodox brother was compelled to admit that he certainly seemed to be a beautiful character. 'Isn't it a pity,' said his friend, 'that so Christlike a man must burn for ever and ever in hell just because he has the poor taste to be a Unitarian?'

Now, as St. Paul once remarked concerning the children of Abraham, these things contain an allegory. The two orthodox ministers speculating on the future fate of their Unitarian acquaintance are an excellent illustration of one of the worst blunders of the Christian Church. Their fear lest he should burn in fire and brimstone for his heresies is an expression of the age-old feeling that the gospel which the Church has been sent to proclaim is a body of doctrine, a theory of Church government, or a set of liturgical forms. I do not think it is an exaggeration to say that far more energy has been spent trying to bring the world to a correct theology than has been spent on our real task of spreading the gospel, that is, the good news of Jesus. Seldom has the Christian Church had the simple faith to present the story of Jesus and let Him plead His own cause at the tribunal of the human heart. It has always been afraid to trust Him so far. It has always felt that He could not be safe unless it protected and shrouded Him in the winding-sheet of orthodox doctrine.

Perhaps then there is no better place for us to begin our consideration of the gospel as revelation than by reminding ourselves that the gospel which we have to proclaim is not a body of doctrine, nor a theory of Church government, nor a set of liturgical forms. Our gospel, the good news which we must bear to the nations, is the historic figure of Jesus as He is presented to us in the pages of the New Testament. If we will tell the world the old, old story of Jesus and His love we can trust Him to be His own interpreter. Men may come to Him by paths which seem strange and even bizarre to us. But, if we hold Him up, they will come and find Him both revelation and saving power.

When we attempt then to talk about the gospel as revelation, what we are really asking is, 'What is it that this Jesus reveals to us?' First of all, He is the revelation of God. I am quite aware that there is nothing new in that statement. Indeed there can be but little novelty in anything which I shall have to say this evening. But possibly originality is a somewhat over-rated virtue. Some one has said recently that anybody can be original if he does not mind being ridiculous. And certainly there are times, and certainly a great council of the Christian Church such as this is one of them, when we need to turn back to the foundations of our faith. There is a season when it is all very well to seek to hear or to see something new. But there are also seasons when we must seek for fuller understanding and deeper appreciation of the things most certainly believed among us.

Let us begin then with the very familiar truth that Jesus is the revelation of God. Around that statement the winds of theology have howled for centuries, and in its elaboration every subtlety of metaphysics has been exhausted. Yet, nevertheless, its truth is ever new; nevertheless, it is the revelation which the world needs.

But if the men of our day are really to be persuaded that Jesus is the window through which one may see the eternal, we shall need to come at them in quite different terms from those which our fathers employed. For the Christian gospel to-day must face a world which is not particularly worried about the ancient metaphysical puzzle about how the chasm between the human and the divine is to be bridged, but which is profoundly sceptical about the existence of any God at all.

For we live in a civilization whose major powers of mind and labours of hand have been devoted for decades to physical science. Crowding swiftly upon each other's heels have come new and ever newer discoveries of the complexity and immensity of the material universe. The simple old world of our ancestors has become intricate, bewildering, and not a little terrifying. The little world in which they dwelt has been stretched beyond the compass of the human mind. Upon these things we have been compelled to concentrate.

But our day has been so absorbed by them that in large measure it has grown blind to the presence of God in His nature and deaf to the message which He seeks to transmit through it. Touching things spiritual, our generation is like a deaf man at the opera. He beholds the impassioned activity upon the stage, but no sound or meaning comes to his deadened ears, and for him the whole performance is but a vain and empty show. Many now look thus upon the universe. They have eyes to see the divine drama which is going on there, but they have lost the gift of interpretation. They can see the actors move across the stage, but they are too dull to infer the Dramatist who wrote their lines and ordained their gestures, without whom they are without significance, without whom, indeed, they could never have come into being.

Such a world needs desperately the good news that Jesus is the revelation of God, the window through which we look into the significance of all creation. But we must set our ancient hymn to a new tune. For there is but little use in trying to discuss metaphysics with an audience which is profoundly sceptical about the existence of anything with which metaphysics may deal.

Perhaps a better approach will be to begin by reminding those who have so cheerfully said good-bye to God that whatever else may or may not be true we must at least grant this, that human personality is a product of this universe in which we live. It is as much a fact of experience as are trees and rocks, planets and electrons, hormones and bacteria. Nor can we present any adequate account of the universe which does not give an adequate place to this fact. Any description of the universe which ignores or belittles human personality is certainly deficient and probably false.

Indeed, we must insist, you must not only account for human personality, you must interpret all the rest of the universe in terms of it. For exactly as you cannot understand any separate part of the universe save in terms of its highest product and its noblest power, exactly so you cannot interpret the universe as a whole save in terms of its highest product and noblest power. You cannot understand an acorn merely by weighing, analysing, and measuring it. Not until you have realized that that little brown knob which you can hold between your thumb and finger will grow into the great oak which will defy the storms of a hundred winters and give shelter from the suns of a hundred summers have you understood the acorn. Nor can you account for a beautiful anthem merely by assessing the height, width, and avoirdupois of the members of the choir, and measuring the wave-length of the vibrations which proceed from their throats. If you would account for that anthem you must do so in terms of its power to lift the soul from the drear and dusty routine of everyday life into those mystic regions where God is real and life is holy. Every effect in the universe pre-supposes a sufficient cause. Fruits are not to be judged by the roots from which they sprang. Rather we infer the nature of the root from the fruit which it produces.

Just so you cannot account for the universe as a whole merely by counting, weighing, and measuring its physical elements, and describing the laws by which they combine and break apart. For the universe as a whole, as for its various parts, you can account only in terms of its highest product and its noblest power, that is, in terms of human personality. For, so far as we have a direct evidence of the senses, human personality is the most delicate, the most intricate, and the most potent reality which the universe has produced. Deep, therefore, at the very origin of this material world which surrounds us, you must find something far more subtle and elusive even than electrons and protons, something which can laugh and love and suffer and be glad in order to account for the human soul with all its tragedies and glories. There must be something like you and me at the very heart of the cosmos to account for the fact that you and I are here. It is that inescapable need to account for you and me which gives all sound philosophy as well as all true religion the right to declare that the ultimate reality is not the dead stuff of matter, but the living stuff of spirit. It is the rational ground, as religious experience is the mystical ground, for saying, 'I believe in God.'

But true as all that is, we might have a hard time believing in a respectable God at the heart of things, if all the personality that we knew was that exemplified in ordinary folks like ourselves. The kind of God which we would deduce merely from what human beings are like would be a most inconsistent deity, an amazing compound of weakness and strength, of good and evil. If we are to interpret the universe in terms of its highest product and its noblest power we must turn our eyes away from ourselves to the glorious figure of Jesus, in whom human personality comes to its finest flower and reaches its loftiest height. There we find no trace of base alloy. All is pure gold, radiant and shining. A God who is like Jesus would be no inconsistent deity, no amazing compound of the precious and the base. In Him we find the personality which we are content to have at the heart of the universe.

Nor can we forget that the universe which produced us, produced Him, too. I care not what may be your doctrine of the precise method by which that effulgent spirit was introduced upon the mundane scene. The undeniable fact remains that He is a product of the universe which we are seeking to interpret. You have not yet explained the universe when you have simply accounted for you and me. To explain the universe you must account for Jesus. Certainly, if there is need to postulate personality at the heart of the cosmos to explain the presence of our frail and feeble little selves, how rich and wonderful must be the personality which is required to explain those years in Palestine ! We have a right to maintain against all comers that a universe which contains Christ must have at its source a reality no less compassionate and majestic than He.

Jesus is the revelation of God. That is, He is the revelation of the innermost reality at the source of the universe. Stars and planets, electrons and protons, the physical world as we know it, and our physical bodies as we live in them, are but the tools with which God works. He Himself must be a living, loving personality like Jesus, else Jesus could not have been. The good news which we are sent to proclaim is that the cosmos is at its heart and source Christlike.

But Jesus is the revelation not merely of God, but of man, of what man can be and should be. There is nothing novel about that statement either. For nineteen centuries Jesus has been held before the world as the beau-ideal which all men should follow. True, most generations have selected out of that complete and perfect character those virtues and attributes which most appealed to them. Not infrequently they have added to His portrait features which were dear to them but which were utterly alien to His spirit. Imagine, for example, if you can, the Christ of medieval chivalry riding forth in shining armour to kill the Mohammedans. Whether men have followed closely the real Jesus, or whether from their desires they have constructed some imaginary Jesus whom they are willing to follow, nevertheless the thought that Jesus is the pattern of human life is the most familiar of all familiar religious expressions.

But when I speak of Jesus as a revelation of man I am not thinking of Him simply as an ideal character to which we must aspire. I am concerned rather with the light which He throws upon the very nature and potentiality of humanity. For we are living in a generation which is as sceptical about man as it is about God. Here again we have so concentrated our energy upon the study of physical facts that we have lost sight of spiritual realities. We have learned so much about the chemistry of the human body that we have vainly imagined that we can account for the genius of Shakespeare or the divinity of Jesus by the secretions of a few glands. In the supposed interests of science every effort has been made to reduce the human spirit to physical equations. Likewise we have been impressed and depressed by the immensity of the universe as the new astronomy has revealed it to us. When we realize that the light from yon distant star started on its long journey thousands if not millions of years ago, we feel ourselves shrinking into insignificance. Like the Psalmist of old we have stood under the evening sky and have cried out, 'What is man that Thou art mindful of him ?' And we have been so overwhelmed by the tremendousness of it all that we have forgotten to go on and finish the verse and to exult, 'Thou hast made him but little lower than the angels and hast crowned him with glory and honour.'

On the contrary, in popular thought to-day, there is but little glory and honour left to man. He has been declared to be, after all, simply a chance combination of carbon and phosphorus and water. He was assembled by accident and will disappear in that inevitable catastrophe and annihilation toward which all created things are rushing. All his activities and even his thoughts are governed by forces outside himself and beyond his control. His own experience that he is a free moral agent, making his own decision and working out his own destiny, is simply a delusion. Modern scepticism has reduced man to the status of a worthless puppet dancing as the strings are pulled by chance.

Nobody but its authors is entirely satisfied with such a description of man. It is an insult to our self-conceit. But more important than that, it denies many of the facts of everyday experience. If our power to decide our own activities, our ability to transform our environment, our sense of moral responsibility are delusions, then they are most persistent and powerful delusions, and there is no device known to man by which their falsity may be exposed. Our instincts and our experience incline us to agree with Robert Bridges's illuminating sentence in his little book, *The Spirit of Man*: 'Man is a spiritual being, and the proper work of his mind is to interpret the world according to his higher nature and to conquer the material aspects of the world so as to bring them into subjection to the spirit.'

But again, if we had no light by which to read the riddle of the universe save that which is thrown off by our own spirits, we might be tormented by the spectre of doubt. For although we feel within us a measure of freedom, we know that we are not fully free. We know ourselves in prison to the past both of ourselves and our parents. We are assailed by forces too strong for our puny might, and the aspiring spirit is often betrayed by the traitorous flesh. We find ourselves so often bound that we sometimes doubt that perhaps our sense of power and freedom is a delusion.

But again, as we turn away from our little selves to the majestic figure of Jesus, our doubts are set at rest. For in Him is freedom and power indeed. To be asked to account for Him by the fact of heredity alone is to be asked for an act of faith for which dogma in its palmiest days would have never dared to ask. The claim that His life was moulded by the force of circumstances about Him simply denies the recorded facts. Forces from without buffeted and killed His body, but through the buffeting and the death His spirit marched triumphant, untroubled save by the fearful weight of the love and pity which He bore the world. Even death was powerless before Him, and He made the cross an instrument for the accomplishment of His purpose. He lifted empires off their hinges and changed the course of centuries, not by might nor power, but by the pure force of the spirit, and remains to-day, after the passage of nineteen centuries, the most influential individual who ever trod the earth. Certainly He 'conquered the material aspects of the world so as to bring them into subjection to the spirit.' The figure of Jesus is not only a beautiful human character toward which we must all aspire. He is the revelation that there is within man a power which is superior to the material universe about him and he can transform it for the ends of the spirit. He is the ultimate and final refutation of all crude little half-baked theories which would reduce man to dust and accident.

But more than that. He is also the revelation of the potentialities of a relationship. For we have not appreciated the full significance of the revelation of Jesus until we understand that He is the supreme demonstration that God reveals Himself not merely by His creations, but by His touch upon the human soul. We have the testimony of Jesus Himself that He became what He was by His vital and continuous contact with the God who is the heart of the universe. 'The words that I speak, I speak not of myself, but the Father that dwelleth in me, He doeth the works.' In lonely hours of prayer in the wilderness, upon the transfiguring mount, in the gathering shadows of Gethsemane, and in a thousand unrecorded daily experiences, He won the power to live a life which was at once the revelation of God and the revelation of man. He was the revelation of God not simply because we are compelled to believe that the Being who sent Christ upon the earth must be of that same celestial character as He. He was the revelation of God because He lived so constantly and so intimately with His Father that the will of God held His life in possession. When His lips spoke God spoke through them. The touch of His hand was the touch of God's hand. The bearing and spirit of His life was the bearing and spirit of the eternal. Upon Him the spirit of God played as upon a perfect instrument. Yet He was no puppet moved by forces beyond His power to resist. His heart and His will were also in the playing. He was the instrument who knew that He was being played upon, and rejoiced thus to interpret the spirit of the Master Musician, and added to the playing His own power of mind and will that the music might be perfect. He was the revelation of God because He was a human spirit in perfect co-operation with the Divine Spirit.

Jesus was likewise the revelation of man because man can come to his highest only as he establishes this same vital, intimate contact with God. The soul of man is ever a stranger and wanderer, away from home in a far and disappointing country, unless he dwells with his Father and lives under the loving direction of that paternal spirit. Only thus can he climb to his greatest height and make real his noblest potentialities. Man without God is ever truncated and thwarted. Only in relationship with his Father can he become his true self. Jesus was the revelation of man just because He was so thoroughly in accord with God that by the indwelling power of God in Him, He was able to demonstrate what man can do.

It is this knowledge that this God who is like Jesus can and will enter into personal relationship with men; it is this knowledge that the spiritual resources which were open to Jesus are open also to us, which makes the gospel of Jesus Christ so vital and illuminating to every generation. For down across the centuries, imperfectly and falteringly as we have followed Him, nevertheless there have been uncounted multitudes of men who have found their strength where Jesus found His. We all have lacked His perfect co-operation with the will of God, but at least in some measure we have welcomed God into our hearts and have found Him a power to make us something fine and pure which we should never have been alone. Marred and broken as our characters, nevertheless down across the centuries uncounted are multitudes of men have realized possibilities of the human spirit, through the indwelling power of God, which they could never have realized in any other fashion. The revelation of Jesus is the revelation of a relationship between God and man which in lesser form and in lower degree has been reproduced in countless other lives down across the ages.

Jesus was a revelation of what God is, of what man can be, and of the relationship by which God enters into man and enables him progressively to attain to his highest possibilities. That is the good news which we are sent to proclaim. That is the good news which our world most needs. For we live in a generation which is progressively conquering the physical universe about us. On every side it throws up its monuments to that conquest. It has learned to surround itself with comforts and luxuries beyond the dream of princes. Just to stand in some great modern factory and see the machinery which man has devised and the system by which it is co-ordinated fills one with a feeling of awe and amazement. Just to look out on the sky-line of some great city and see there the towering works of men's hands makes all the old tales of magic seem tawdry and pitiful by comparison. But in spite of all that it has and all that it has done, our race is a sick race, for in gaining the whole world it has come perilously close to losing its own soul. The demands which its own achievements make upon humanity leave it tired and fretful and neurotic. Man stands to-day in danger that the machines which he has invented and the cities which he has builded will turn and crush him. It may be the fate of our civilization to die choked in the things which it has accumulated.

Ours, then, is the priceless privilege of proclaiming the good news of Jesus that our sad, discouraged, harried, and bewildered generation may have a key to the meaning and significance of this material universe about which it knows so much and about which it understands so little. For with all its wealth the world is poor and naked until it finds some power to lift it above things to the spirit. And the good news which we are sent to bring is the revelation of that saving power.

THE LIVING CHURCH : ITS GOSPEL

The Gospel as Saving Power

I. BY THE REV. H. C. CARTER, M.A., CAMBRIDGE, ENGLAND

It was left to me to conjecture what was in the mind of the framers of our programme when they divided the great subject which is before us in this evening's conference in the way they did. And it was left to me to conjecture – with much less hope of success – how the welcomed visitor who has preceded me would deal with that part of the subject which was assigned to him. I confess that when I considered the division of the subject I was inclined to murmur, 'What God hath joined together let no man put asunder.' That the gospel of the grace of God in our Lord Jesus Christ, which has created the Church, by faith in which we find the brotherhood that unites us here, is at one and the same time a Revelation, making plain to the eyes of man's spirit truth unknown before, and a Saving Power, enabling man to be and do that which apart from it is impossible to him, is a conviction rooted deep, beyond all manner of doubt, in the minds and hearts of us all. And to the thinking of some of us – and I wonder whether this is not true of us all – to divide the Revelation from the Saving Power is to be in danger, in the poet's phrase, of ' murdering to dissect.' For myself I must at the outset affirm my belief that these two aspects of the gospel are truly inseparable. It is because of the revelation which it brings that the gospel has saving power; at the same time it is because of the saving power with which it touches and changes human life that it brings this revelation.

I assume however that the business assigned to me, which Dr. Cheng is to carry forward in his own way following me, is to speak, in so far as I find it possible, on the second half of this double truth in detachment from the first. And that I will now try to do.

I must first urge that there can be no entrance into any such understanding of the Christian gospel as constitutes the possession of it except through the gateway of personal experience. We can have no real conviction of a light that has shined for the world unless we have known that light shining for *us*.

We may abandon at once as hopeless and futile any attempt to discover the truth of Christianity while we are in ignorance of, or in rebellion against, its appeal, its offer, and its promise to our individual souls.

It is true that the gospel contains a philosophy of the world and of human life. We cannot be Christians, partakers in the gospel, and hold any view we please of the nature and purpose of the universe and of the being and character of God. The great summary of the Christian faith in John iii. 16 has crammed into it a whole philosophy and a whole theology. And that, by the universal admission of the Church, is the Christian faith. But it is not by way of acceptance with the mind of that philosophy or theology that we become converted to Christianity. Men may indeed accept it all – many men do – and remain utter strangers to the gospel. The gospel is the good news of something which God has done for the world and for every one of us. No man can know it with real knowledge, no man can be partaker in it, so long as he holds his hands behind his back and refuses to take the gift for himself.

There are many within the Church, as well as outside it, who need to have this brought home to them. We preachers might well wish for the tongues of men and of angels with which to declare it. But it needs something more than sensitiveness to the appeals of eloquence to enable men to receive it. It takes a great humility. '*Except ye turn and become as little children ye cannot enter the Kingdom of God.*' We want to be so clever, to conquer so much in the fields of truth by our own energy and ingenuity of mind. Most of the flattery of our time that is not bestowed on wealth and station is given to cleverness. But the gospel of the love of God, saving the world, and saving each one of us, is not offered as the reward of our cleverness or any labour of the mind. It is offered as the answer to our need, our need of life, life in harmony with the purposes of God, life that shares the eternal quality of His life, life that is free from the imprisonment and corruption of sin, from the strokes of its penalties, from its despair and its doom.

We can never know the gospel of God while we stand back and look at it, and try to judge of its merits as truth, without experimenting upon it. 'O *taste* and see that the Lord is good.' We are offered *life*. Do we not need it? Have we got all of it we want? Enough perhaps to live for ourselves, enough to scratch together some prizes of temporal pleasure and success, enough possibly to be on the whole happy – if we do not look too far. But is that all we want? Have we life enough to forget ourselves and live for others, enough to rise out of our sins, to put behind our impurities, our spites, our greed, our vanity – all the things in us that we know are rottenness, corruption leading to corruption? Have we life enough to defy this world to bring its worst against us of misfortune, not to fear them which kill the body, enough to carry everywhere and always in our hearts a peace which passeth understanding and a hope which nothing can make ashamed? Have we a life which is life in *God*? It is offered to us in the gospel.

Must we begin by standing back and discussing the credentials of this offer, asking whether our own minds can discover testimonials to its *bona fides* outside of itself? Shall we begin by going to able philosophers and debaters, to essayists and novelists, who have never had any experience of receiving this gift, and asking them whether they can assure us that the offer is a good one? Ought we to expect to have our minds made up first that the Christian philosophy and theology is logical and true, and *then* make trial of it?

That is not reasonable. For we are people in need. We want life, the life of goodness, with the eternal values in it, the life delivered from sin and the fear of judgement, the life rescued from the tyranny of this world. We must take the offer of life when it comes to us from God, looking for its credentials *in itself*. They will be there if it is divine. And they *are* there, sufficient for our venture. The gospel is proved, not as a proposition is proved in a debate, but as a sword is proved in the battle. We must take the gift of God, for ourselves, and put it to the test of living.

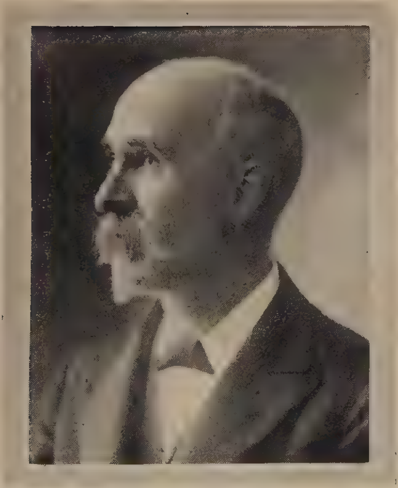
I venture to urge that it matters very much at the present day – it certainly does for us in England – that we should remember and declare this. Mistaking intellectual advance for the road to advance in religion is a very old fallacy. In the early days of the gospel there were 'gnostics,' as they came to be called, who represented the way of religion as a way of *knowledge*, to be acquired by processes of human education and thinking. Religion was a sort of mental culture. The mistake is modern as well as ancient. It appears in many forms. It is one of the greatest dangers besetting the young of this generation. It happens that the Church to-day is inevitably engaged in an intellectual battle, which is in fact a kind of civil war within its own ranks. It has got behindhand in its science and philosophy, and is hurrying, with much heat of controversy, to make up the lost ground. This is illustrated in the countless discussions, from which even newspapers can sometimes extract good copy, of the relation of the Church's teachings to the 'modern mind.' And all this easily gives the impression that the Church's gospel is primarily concerned with acquiring straight and true intellectual views. But it is not. The Christian man is better for having a sound understanding of all modern methods of inquiry and a disciplined scientific outlook: he is better for having a reasonable intellectual creed as regards the Bible and the Church, about God and about Jesus Christ, which is tenable along with whatever modern study and observation have clearly revealed as truth. He is better for having a whole mind, as he is for having a whole body. But these things do not give him true religion. It is not by them that he becomes a partaker of the gospel.

And as the possession of the gospel is not primarily an intellectual thing, so neither is it primarily emotional. It does not consist in a state of feeling, a feeling of peace or satisfaction or security for oneself, or even a feeling of placidity or goodwill or benevolence towards our fellow men. Whether it is the feeling generated through the mass-contagion of a revival meeting, or that which the Christian Scientist, let us say, arrives at by such a different process, the quiet and laborious process of concentration on a few thoughts about 'oneness' and 'health' and so on, however good and helpful the feelings may be, they do not in themselves constitute religion, as we Christians know it in the gospel.

There is danger, especially for those of us who are not intellectually strong, in the hopelessness which we feel of ever arriving at an intellectually satisfying creed, of falling back on *feeling* as being the real thing. Ardent evangelicalism, on the one hand, and, on the other mysticism – spiritualism, theosophy, and other cults – strangely enough join hands here. They emphasize in various ways the *feeling* of salvation and mistake it for true religion.

MR. FRANK J. HARWOOD

REV. G. H. WRIGHT, M.A., LITT.D.



REV. W. J. NICHOLSON

REV. LEWIS T. REED, D.D.

The religion to which the gospel brings us is *goodness* – I would rather say, *holiness*, the goodness which is religious. It is living one's life in glad obedience to the will of God. It is a moral enterprise. 'This is the love of God' said one who had come to know through the gospel what true religion is, 'that we keep His commandments.' We need to keep this clear before men. We must judge by this the merits of everything that comes offering to teach the way of religion. Does it keep that as the central light? Does it say, However much this or that thing matters, however much of truth there may be in this or that view, however much satisfaction may be derived from this or that feeling, what matters most – what matters *only* in the end – is that we should be good men, holy men, living by the moral truth that shines in our conscience as the will of God?

It is for the life of goodness, holiness, that the gospel offers saving power. Can men live that life of goodness without it? Can they obey the commandments of God? All men have the witness to these commandments within them. They know right from wrong – with different degrees of clearness, according to their education and opportunity, according to their past faithfulness; still, every man has a conscience. Can he follow its dictates?

Goodness is not easy. It is not pleasant work for our human nature. To do what we know God would have us do – if we answer truly – is there not that in us all, every day, which revolts against it? His commandments seem grievous to us. They cross our inclinations. And we see the more how deep and penetrating they are, as our conscience is keen and healthy. It may be easy to live respectably, so far obeying the commandments of God as they are endorsed by the laws and opinions of men. But to be patiently unselfish, really to love our neighbours as ourselves, to do good gladly to those who injure us, to seek the world's good always before our own profit, to suffer that we may serve others: if these are the commandments of God, if this is holiness, is it easy to obey? Is the life of real goodness possible?

It is made possible by the gospel: and therein is the gospel's saving power. The man who knew that gospel, after saying, 'This is the love of God, that we keep His commandments.' could go on to say, 'and His commandments are not grievous.' We cannot keep the commandments of God unless we love to keep them – unless the 'grievousness' of keeping them has passed away. Can a man be really unselfish while selfishness still has an inward attractiveness for him? Can he love his neighbour according to God's will, if while doing what look like loving things to him, he still finds acts of generosity and kindness painful? It is impossible. Real goodness is only possible if we love to do God's will. For the love of His will *is* His will for us. We know that; we know we are only half-good, with a sham goodness, while we do right things or refrain from wrong ones grudgingly and with pain.

The gospel makes possible to us the life of real goodness, in which we *love* God's will, in which we find the truth of our Lord's words, 'My yoke is easy and My burden is light.' In that is its saving power.

Brethren, it is a *supernatural* power. That same Christian writer whose words I have been quoting, goes on, 'For whatsoever is *born of God* overcometh the world.' It is here we come up to the real thing that makes Christianity a gospel: that which makes it worth while to come to church and be with those people like us who have so little to recommend us in the world's eyes; that which gives our Communion Services their meaning, that which makes it reasonable for us to care about giving out our message to the whole world, sending missionaries, preaching the word of the New Testament. There is a power which men may find, offered to them freely, by which they are enabled to do God's will, to do it out of love. We may come into communion with God so that our desires come to be in harmony with His. We pray in our hymn:

> Breathe on me, breath of God,
> Fill me with life anew,
> That I may love what thou dost love
> And do what thou wouldst do.

It is the fulfilment of that prayer which is given by the saving power of the gospel.

A supernatural power. I know the word may be thought unsatisfactory and confusing. Yet there is no other to tell the truth about it. It is the power that comes in to contradict all that natural impossibility of advancing towards true goodness which is so real in our experience. It is of God: it is born of Him. That which is of His own nature comes to be within us. We are indeed His children.

Nothing less, nothing else, than that is what the gospel offers to men. Its good news is that men may here be becoming good as God is good, because His own life of goodness comes to dwell within them.

This saving power is laid hold of by faith in Christ. The gospel is the message of good news which is *in Him*. 'This is the victory that overcometh the world even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?'

Believing that Jesus is the Son of God does not mean – we come back to this again – an intellectual persuasion arrived at by intellectual processes. It does not mean the holding of a creed as to the divinity of Christ, with all the metaphysical puzzles that that raises. It means yielding our soul's allegiance to Jesus as the One who commends Himself as the Lord who gathers up for us in Himself the will and the love of God. It is taking Jesus deliberately as the One who has the right and the power to teach us, to control us, and to save us.

It is when we give Him that faith that the promise of the gospel becomes fulfilled in us. We do overcome the world; we do love to do God's will; we do become good; we do live in a sure and certain hope of life eternal. And not the least part of that goodness and of that hope of life eternal is the humility which knows that it has no merit of its own, and that eternity itself is too short for learning in its length and depth and breadth and height the love of God in Christ.

THE LIVING CHURCH: ITS GOSPEL

The Gospel as Saving Power

II. BY DR. CHENG CHING YI, MODERATOR OF THE CHURCH OF CHRIST OF CHINA

I believe that the enlarged meeting of the International Missionary Council that was held in the Holy Land in the spring of 1928 is still vivid in the memory of many who were present. Some 240 representatives from more than 50 nations assembled on the Mount of Olives, during Passion Week, to consider some of the most important and urgent problems facing Christianity. The Conference may truly be regarded as the marking of another milestone of the Christian enterprise in the world. Those who were present were one and all exceedingly grateful to God for what has been done there. It was a Conference clearly marking the turning over of a new page of the history of the Christian Church. The younger Churches in the Mission-fields had specially shown signs of life and promise, and one was encouraged to think that the foundation of the Christian Church has been truly and well laid. One may reasonably hope that in the near future these younger Churches will be able to take up their proper position in sharing the great task that God has been pleased to place upon the shoulders of His people. During that Conference nothing was more striking and far-reaching than the Commission dealing with the Christian message. For some two years before the Conference special studies were made of the different non-Christian religions in different countries. These religions were sympathetically and scientifically studied, with no intention of overshadowing them or undervaluing their importance. After candid and frank study of these various religious systems in the world, Christianity still rose high above them all. We have a common saying in China which says that 'as the water rises high, the boat upon the water gets higher still.'

After these two years it was declared, based upon conviction, that Jesus Christ is still the great Leader, Teacher, and Saviour of mankind. It was very significant indeed when the Commission on the Christian message made its report; and it will certainly not fail to have its effect upon the future Christian enterprise in the world in the days to come.

Before the Conference took place there was certain hesitation and misgiving on the part of some delegates, especially those from the continent of Europe, fearing that such a study of non-Christian religions would in some way lead to religious syncretism and Christianity being reduced to merely one of many religious systems; but all were delighted and satisfied when the report had declared that our message for the spreading of Christianity remains as before and that our message was

Jesus Christ Himself. One cannot cease to render thanks to God for this unanimous declaration at this world meeting of the International Missionary Council, because Christianity is Christ, and Christ is the gospel. His saving power is the same to-day as in the days gone by. He is still saving men and women, not only *from* ignorance, superstition, fear, and sin; but He is also saving people *to* courage, service, sacrifice, and enlightened, enriched, and ennobled life. It is here that we have found that He, and He alone, is the greatest unifying factor in the Christian movement in the whole world. While there are differences of opinion about Mission policies, Mission methods, forms of organizations, and even different views upon Christian theology, no one can conscientiously deny that Christianity cannot live without its central figure, namely, Jesus Christ. It was well said in this message that He is the desire of all nations. Representing the people and the Church in China, I am constrained to say that the cry and spiritual longing of the people in China, especially those that are intelligent and well educated, are something like the words certain Greeks once spoke to Philip, 'We would see Jesus !'

Words fail me to express adequately how I felt when the Moderator of this Council, in his opening address, so positively emphasized the need of a recovery of our sense of God and our faith in our Lord Jesus Christ. Such great affirmations uttered by one who represents world Congregationalism is bound to have its due effect upon the world at such a time of religious uncertainty, doubt, and bewilderment. After hearing these great words I felt that if I have come all the way from China to get nothing else but these great affirmations of our faith in God and in the Lord Jesus Christ, I should return to the Far East with a song in my mouth and a deep sense of gratitude to God in my soul.

The desire on the part of the intelligent people of the Orient to see more clearly and vividly the simplicity and beauty of Jesus Christ is certainly one of the signs of the present time that is exceedingly encouraging for those who are engaged in the spreading of the gospel of Christ. No doubt you are familiar with the difficulties and persecutions that Christianity is facing in China to-day. It is quite true that there is strong resentment against Christianity, and that severe attacks upon organized religion have been openly delivered. In some sense the persecution of the Christian religion in China to-day may be said to be even more severe than that of thirty years ago, when in the year 1900 the so-called Boxer Movement broke out in North China with the definite intention of wiping out from China the Christian religion and those who were in any way connected with it. Many missionaries and more Chinese Christians lost their lives for the sake of Jesus Christ. Hundreds had their properties destroyed or taken. In the L.M.S. Church with which I was myself connected in North China during that terrible summer in 1900, no fewer than 196 men and women were killed by the Boxers for no other reason than their allegiance to Jesus Christ. But in some ways the persecution of the Church to-day is even more severe. There is practically no bloodshed to-day; little has been done in the way of destroying properties and buildings belonging to individual Christians or to the Church. It is true that some have been humiliated and ridiculed, and even put to death, and that some of our churches and schools have been destroyed and confiscated during the past few years; but there has been nothing like the kind of ruthless killing of people and the wanton destroying of properties that was experienced thirty years ago. Nevertheless Christianity is being strenuously opposed by a number of people in China to-day: the difference between 1900 and 1930, in one sense, may be said to be that in 1900 they opposed the Christian religion because they did not know it, and they are opposing it to-day because they know it too well. Church organization, denominational division, dogmatic assertion, Church customs, traditions, rituals, and the lives of Christians, Chinese and missionary, have been severely scrutinized and criticized, and not by ignorant but intelligent people. So in one sense it may be said that people are opposed to Christianity because they know it too well. Attacks are being delivered upon our weakest points, and we know that organized religion can in no sense claim perfection, and Christian men and women do not always represent Jesus Christ in the way He should be represented. The world has yet to see the individuals and the groups of Christian people who show forth the gentleness, the meekness, and the goodness of Jesus Christ, whom we profess to be our Leader and Master.

Ever since 1912, when the so-called anti-Christian movement was definitely launched as a protest against the World Student Christian Federation Conference which was held in the City of Peking, the movement has gone on until this day, and anti-Christian outbursts are frequently heard from time to time here and there. Not very long ago news came from South China that one of the ministers connected with the London Missionary Society was dragged through the streets and grossly insulted by those who were seeking for the destruction of the Christian faith.

Last Christmas Day, when a church in North China was celebrating its Christmas services, some 500 or 600 workers from a factory near by rushed into the church; in ten minutes the pulpit, the pews, the windows, and all the fittings were reduced to shreds, and anti-Christian slogans, denouncing Christianity as a poison and opium to China, and saying it had done more harm than good to the Chinese people, covered the walls of the church. While one may safely say, so far as the intellectual side of the movement goes, that it is almost coming to an end, that there is hardly any new argument set forth against the Christian religion and their denunciations of the Christian faith seem to be pretty well exhausted, it would be wrong to think that the activities of the movement are over. On the contrary, they are still very much alive, and there are plenty of men who are planning ways and means whereby the advance and activity of the Christian Church can be checked and curtailed, if not altogether removed from China.

The Christian Church is definitely called upon to suffer for the name of Jesus Christ. From the depth of our hearts we give thanks to God even for this period of hardship and difficulty. There is always a danger when religion becomes popular and is well spoken of; but if Jesus Christ means to the lives of Chinese Christian men and women anything at all they must be prepared to face anything for His sake. If religion really is a matter of life-and-death importance, then even persecution may prove to be, as it has often proved to be in the past, a blessing in disguise, and the Church will not perish, but will grow under such persecutions. It has already taught the Christian Church in the Mission-field a number of things that it could not have otherwise learned. It has certainly taught the Church to be more humble than before. This spirit of humility is surely a sign of a real growth in grace. Self-complacency is a deadly sin for Christian people: when we feel and think that everything is well with us there is sure to be something fundamentally wrong. Because Christianity is being openly criticized and attacked it has led many of God's people in China to-day, both Chinese and the missionaries, to examine themselves and to see whether they have, or have not, revealed to the non-Christian world Jesus Christ as He really is. Our faith in Christ and our experience of Him absolutely forbid us to think that He has failed in His power to draw people to Him, but it must be that there has been something wrong in the lives of His disciples in not revealing Christ in His beauty and loveliness. We fear that by our dogmatic assertions and theological differences the face of our Lord has in many ways been so distorted that people often cannot see Christ even in the Christian Church. This is a time for self-examination and for humbling ourselves before God.

Again this time of difficulty and trial has helped not a few of God's people in China, both missionaries and Chinese workers, to be willing to make certain adjustments and improvements in their work, policy, and methods. The desire, for example, of transferring responsibility more and more from the Mission to the Church, the endeavour to develop a Church-centric rather than a missionary-centric ideal; the willingness to seek after truth, no matter where that truth is found; the determination to believe that God has not left the world without His witnesses: all these are evident to-day. The carrying out of these ideals will, of course, mean a great deal to the future development of Christianity in the world.

Furthermore, because of the accusations made upon organized Christianity in China, people are beginning to ask such a question as, 'What after all is the most essential thing in the Christian religion?' If Christianity does not base itself upon organized forms, rituals, and dogmatic statements, where then is the centre of gravity in Christianity that is of permanent value to mankind? The answer to such a question is inevitably: 'The essence of Christianity is nothing more or less than Jesus Christ Himself.' Therefore, many of God's people in China to-day are more eager than before to re-study the life and teaching of Jesus Christ, trying to understand Him in the light of the present-day development in the world in general, and in China in particular. This great desire for re-studying Jesus is surely a healthy sign in the Christian Church in China. Therefore, we feel we have good reasons to be thankful to God even for this time of persecution at the hands of those who are seeking for the destruction of the religion of Christ.

While this is perfectly true, it is equally true that Christianity is already firmly rooted in China and in the hearts of the people. While Christianity has its foes in China, it has also its friends. Speaking in a general way, the solid body of China, namely, the officials, the gentry, the business-men, the farmers, who form the greater bulk of the Chinese population, are still favourably inclined towards the Christian religion. These people do not make much noise, and they say little, but it is possible to see signs of their friendliness when opportunity permits.

During the recent trouble on Christmas Day in one of the Christian churches in North China, reference to which has already been made in this paper, when the factory workers were dispersed by police and soldiers, and the military men in that place put a few soldiers outside the church in order to safeguard it from further attack from the labourers, many of the people in the neighbourhood thought the Christians were imprisoned in the church and not allowed to come out or to go in, and acting upon this misinformation they began to send food to the people in the church. This may be regarded as a natural expression of the people of China when they found that the Christian people had been unreasonably ill-treated by others. This spirit may be found in the whole of China; so, notwithstanding these troubles and difficulties the Church is facing, the Christian movement is gaining influence and strength amongst the people of China; and even amongst those who are hostile to the Christian religion there are not a few who are honest seekers after truth, like St. Paul in his earlier days when he did his best to serve God by persecuting the Church. One well-known professor of a University in the North of China was definitely opposed to the Christian religion. Yet in one of his articles denouncing organized Christianity, he declares almost in the same breath his reverence and admiration for Jesus Christ. He even urged that the 400 million people in China should eat the flesh and drink the blood of Jesus and have imparted to them the life of Christ, in order to have China saved from the dark and the chilly pit into which she has fallen. He declared that there were two outstanding things about Christ that were exceedingly attractive to him – His lofty and great personality and His rich and warm affection. He made mention of three definite points about the life of Christ which he felt to be of great significance – His love of all men, His spirit of forgiveness, and His spirit of sacrifice. He concluded his article by saying that these points of goodness in the life of Jesus have never been discredited by science in the past, nor will they be in the future. This is the utterance of one who is not a Christian, not even a non-Christian, but who is an out-and-out anti-Christian leader; but when he comes to face Jesus Christ he is constrained to bow his head in admiration and reverence.

Another outstanding man who has also done a great deal in the intellectual awakening of modern China, while he does not profess his faith in Christ yet is a fair-minded man and can appreciate anything that is good, beautiful, and true when he sees it. He says that in his study he has the traditional portraits of a number of the world's great sages and saints – such pictures as Confucius, Laotze, Plato, Socrates, Moses, Buddha, Jesus, and so forth. He says: 'When I have a little time I like to sit quietly before the portraits of these different men and meditate upon the great ideals that they have left to the world. I have found frequently I get a great deal of pure delight and joy in such meditations.' He says further, however, that it is the portrait of Jesus, and His alone, that could comfort him in times of depression and distress. This again is not a testimony of a Christian man, but of one who has absolutely no connexion with the Christian Church.

While the references we have just given show that Christ has been admired by many people, even by those who have no connexion with the Christian Church, yet it is more than admiration that is required when we come to think of Christ our Master. The saving power of the gospel is seen more clearly and strikingly by the lives of men and women 'born again' – according to the language of the Scriptures.

People nowadays are exceedingly shy in using such old-fashioned terms as 'conversion,' 'regeneration,' 'salvation,' and few are pleased to hear the word 'sin.' It may be necessary, in order to meet the need of the present day, to say these things in some other way, but there is no alteration in the fact that sin is real and salvation is positive. We may be expressing these ideas in a new way, but the fact remains that the saving power of the gospel, which is really the saving power of Christ, is the same yesterday, to-day, and for ever. We need not try to defend any particular theory of the atonement, but we cannot close our eyes to the fact that individuals have been born again through the Spirit of God.

There was young Mr. T. H. Chang, a member of the London Missionary Society in North China, an uneducated farmer who was always regular in his attendance at worship, always wearing a broad smile when he met his fellow Christians. He was arrested by the Boxers thirty years ago, and imprisoned, and was awaiting his death. It so happened that the magistrate of his town was a kind-hearted man who had no sympathy with the Boxer Movement at all, but he was powerless to save this innocent man. He tried to save the life of this simple Christian by telling him that if he would pretend to deny Jesus and recant his religion before the Boxers he would guarantee that his life would be saved. He argued: 'If your God knows everything, surely He knows that you have not denied Him willingly; He would surely excuse you under such circumstances.' But this almost illiterate country farmer replied: 'Fear not them which kill the body but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell.' Since he was not willing to deny his Lord, even at the point of the sword, he died, sealing with his blood the Christian testimony in North China.

Dr. P. L. Chang, President of Nankai University in Tientsin, after he joined the church connected with the American Board Mission in North China, was not ashamed to bear testimony before his fellow men. Once, speaking before a large audience, he said: 'Do you say that there are no miracles in the modern day? Look at me. One day, in a way I cannot describe, my life was absolutely changed when I became a follower of Jesus Christ. It was nothing less than a miracle to me.' Up to the present time, as one of the outstanding educationalists in China, he is serving God and his fellow men in the spirit of Jesus Christ, and his life is bearing witness to the saving power of the gospel of Christ.

Dr. Y. S. Li, a graduate of one of the Government Medical Colleges in North China, was brought up from early childhood in a Christian home near Shanghai. He was baptized when quite young. Then he went to Tientsin for his medical education. While living in the north he yielded to temptations. Gradually he lost grip and became one of the worldly young men, of whom there were many, who were living a fast life away from home influences; then through the work of certain missionaries he was brought back to Christ, and decided to give up all his worldly ways and became an earnest student of the Bible and an evangelist. Upon graduation from the Medical College he was appointed a medical officer in the Naval Service by the Government. When this offer was declined he had to pay a large sum of money in order to secure release from such duties. Until the end of his life he was an outstanding evangelist, travelling from place to place, earnestly calling Christ's people to a more serious, more earnest allegiance to their religious profession. Through him many backsliding Christians were brought back to Christ. It was always very inspiring to see this once worldly young man in a Government college wearing the simplest dress, eating the simplest food, going out with portions of the Scriptures under his arm to preach the gospel of Christ amongst the working class in Tientsin, his work being singularly blessed of God.

The Hon. S. T. Wen, a high official in the Chinese Government, had not been leading a good life because of his official position, prestige, and wealth. He bought with money many forms of sin upon his body and soul. He was brought to the saving power of the gospel through the work of an American evangelist visiting China. In bearing testimony about the change that had taken place in his life he said, before an audience of several thousand: 'Look at me, I still am unable to get my body erect and square. This is the result of sin in my past life. I thank God that I have been delivered from this kind of life, and to-day I and my family are enjoying a life of peace and contentment in the heart.' He said further: 'It is not easy for a Government official to say such things before the public, but I feel constrained to bear witness to the power of Christ.' Mr. Wen is still a good Christian, and while no longer in an official position he is exerting a wholesome influence on his people.

The Rev. T. S. Chen, a member of the American Congregational

Church, has been, until quite recently, one of the missionaries sent by the Chinese Home Missionary Society to preach the gospel to the Chinese people in the south-west. For seven years he laboured in the Province of Yunan, bearing witness to the power of God. Graduating from the Union College in North China, he took the posts of teacher in two Middle Schools and Religious Secretary of the Y.M.C.A. Now he is connected with Government service in Nanking, but he is still spiritually going strong, a living witness for God. But this young man was actually one of the Boxer leaders in the year 1900. He and his father were influential people in the part of China where they lived, leading some 3,000 Boxers in 1900 in attacking the Roman Catholic and Protestant Churches. He says that from his childhood he was rather religiously inclined, studying the doctrines of the different religious sects in North China. Thirty years ago he was one of the persecutors, and now he is a servant of God, willing to be persecuted by others for the sake of his Lord.

Miss Y. L. Chen, a graduate of North China Women's College, a member of the American Board Mission in Peking, has been for some years a secretary of the W.C.T.U. in China. While serving in this temperance organization she felt a call from God to do direct evangelistic work. She resigned her post, went in for a period of Bible training, and then decided to serve as a missionary in the Chinese Home Missionary Society. She has been one of the first to go out as a missionary, and she is there still, working in a Province where there is constant danger and many difficulties. More than once the little city in which she is working has been surrounded by bandits, and yet she continues her work for the people of that distant Province. It is the gospel of Christ that has the power of changing people's lives in such a significant way.

My own father, before he became a Christian and joined the Christian Church, was a devoted Buddhist: he was willing and ready to do anything for his religion. In my own childhood I remember we used to keep a large shrine in our home, with a light that was burning day and night the whole year round. When he had found his faith in Christ he soon joined the Christian fellowship, and for twenty-five years he was a witness-bearer to the power of God until the time of his death. His dying word to us was: 'It is far better to be with the Lord.'

This list can be enlarged indefinitely, but it is enough. I have selected a few representative men and women, illiterate, educated, professional, officials, ex-Boxers, and ex-Buddhists, to show that the touch of Jesus Christ has not in any way lost its great power. You may call these incidents by the old term 'conversion,' or use some modern expression as you like, but the fact remains that ' the gospel is the power of God unto salvation to those who believe.'

Missionaries who come to the Mission-field in this modern time require some special preparation and training in order that their work may be more easily understood and accepted by the non-Christian world. They need a sympathetic understanding of the people with whom they have to work, and of their religion and culture. They should certainly have a thorough training in the Christian religion, and be able to show that Christianity is not merely a religious system. It is the way of life – life in all its physical, mental, and spiritual aspects. Christ has come to the world to give us life, and abundant life, and in order to impart such abundant life the missionary of the present day should be able to render practical help to the people in the Mission-field needing such enlightenment and help, and so he must train himself accordingly.

While I thoroughly agree with all these qualifications of the missionary, there is one essential qualification that no missionary, whether he be clerical, medical, educational, philanthropic, or administrative, can afford to go without; he must come to the Mission-field with a strong conviction and faith in the Lord Jesus Christ. We need a re-discovery of Christ in the Mission-field. We need a re-study of His teaching and life. Without such a strong conviction no missionary, however able and good he may be, is qualified for the Mission-field, because the whole world is longing for something more satisfying than the mere material and external. Deep down in the human heart men are waiting for God. People may not be conscious of this, but nevertheless it is true. Even the anti-Christian movement in China may be regarded in some sense as a sign of disappointment in not getting the most essential thing from the so-called Christian Church.

When the man who was born blind could say to the critics of Jesus, 'Whereas I was blind, now I see,' they could make no further answer to that statement, because it was not a theory, it was not a doctrine, it was not an opinion; it was an absolute experience from his own life. Once he was blind and now he could see. We need a reproduction of Jesus Christ in the Mission-field. We need Christian people to take Christ more seriously than we actually do. We need to have men and women whose hearts are burning within when they have met Jesus and have heard Him talking to them.

One of the expressions you hear nowadays in China, especially among the young and educated classes, is the idea of keeping a cool head. That is, no matter what difficulty or problem you are facing, be scientific, be critical, take nothing for granted, but find out the reasons. This in some ways is a good sign of the new China. We do not like to see people becoming Christian because somebody else has told them so. We do not like to get people joining the Christian Church simply because missionaries urged them. They must think for themselves. Nevertheless, to keep a cool head without at the same time keeping a warm heart, is developing only a partial man ; we do not merely possess a head, but also a heart. When we touch religious matters both the head and the heart must tune together in harmony, and that will produce sound religion. When cold intellect and cold reasoning are tempered by a warm affection and a loving heart then we get the real value of religion. It has been well said that religion is enthusiasm towards an ideal or a person. We do need such an enthusiasm about our religion. It has been said of Christ, not by His enemies but by His friends and relatives, that

He was beside Himself. It was also said of St. Paul that he was out of his mind. The trouble with the Christian people to-day, in China at least, is that our Church is so well organized, our conduct so well ordered, that we know exactly what to say and do when we come to the Christian Church. But there is evidently a lack of religious warmth, a lack of spiritual glow, a lack of holy enthusiasm. To many religion is not a matter of life-and-death importance. This constitutes the real difficulty of the Christian movement in China, and perhaps elsewhere as well. But when we really take Christ in earnest, we shall find from both conviction and experience that the words of the writer to the Hebrews are absolutely true, that 'Jesus Christ is the same yesterday, to-day, and for ever!'

THE LIVING CHURCH: THE EXPRESSION OF ITS LIFE

Its Belief

BY THE REV. G. H. WRIGHT, M.A., LITT.D., AUSTRALIA

My task is to state the belief of the Living Church – its belief, which a Living Church never ceases to re-interpret. We who are assembled from various parts of the earth, whatever our local problems, live in much the same atmosphere of belief and unbelief. Everywhere the challenge of to-day demands a sure conviction of the fundamentals of our faith, and an understanding of the changing knowledge and conditions of our time.

As Congregationalists, then, let us rejoice in our freedom, but let there be no abatement in our loyalty to truths that matter most. I believe that one reason for our existence is that God has called us to walk unimpeded by much to which other Churches require assent, that we may the more unreservedly bear witness to what is central and abiding.

The Church's belief is most living when, rooted in its experience of God in Christ, it grapples with the thought of its age, and ceaselessly manifests its spirit in new ventures of faith. A Living Church will know that the great heresy is to be behind the time. Not to be behind its fashionable, fluctuating modes of thought – these soon vanish, we stand above them – but to lag behind in trusting and using a gospel that has resources equal to every emergency, is the worst heresy. The deeper the Church's knowledge of God's purpose in Christ, the more able it is to test the changing explanations of the universe offered by others, and determine the worth of their interpretations of man and the Supreme Being. Contrariwise, its increasing knowledge of the physical world and of man himself will modify its statements of belief and elicit new truth from its gospel, thus revealing how unsuspected and inexhaustible are the powers of that gospel.

What is our belief as a Christian Church? It is that God through Christ redeems mankind. Here is its centre. Around this its life revolves; from this comes the dynamic that makes us more than conquerors. By this faith and its implications, and how all-inclusive and final is its meaning, the Christian Church stands or falls – no, there can be no falling, by this faith it for ever stands.

I. *We believe in God.* I have time to state only what to me is vital to our message to-day. We believe in the God revealed in Jesus. A God who is a Holy and Loving Father. A God therefore who is personal. Nothing less than this can be a redeeming religion.

It looks as if life is in danger of losing its glory because we are being intimidated by the impersonal. We are mechanizing the universe and mechanizing ourselves. We shuffle off our responsibility upon our complexes and the impulses of ancestors who lived in the swamps. Some, speaking of the world as an evolving organism, would sit back in the comfortable faith that by it progress is guaranteed. As if anything can progress but the human soul; all else but changes. Or, priding ourselves on spirituality, we attenuate man into an ephemeral point of being through which the immanent spirit rises into self-consciousness. It all means that man is losing his worth and dignity. The Christian religion, at any rate, rests upon a more intimate oneness with the Supreme Power, because it visualises that Power as personal. It interprets life through the abiding need of man, and finds the answer in a God who is personal. It cries: 'Show us the Father, One whose voice will break through the sameness of unalterable law in accents of love and uplift, One who will stand at our side when the habitations of earth topple and fall.' For human life is a pressing affair. Its difficulties are not solved by the bleached hypotheses of the thinly intellectual; it is a thing of iron and battle and tears, of unslaked thirst and fear, of gleaming surmise and aspiration. 'Show us the Father,' is still the cry from the depths: 'reveal to us the manward side of the divine.' And the answer comes as it came to Philip: 'He that hath seen Me hath seen the Father.'

Let us guard against being browbeaten by the charge of anthropomorphism. Does the scientist or philosopher get outside his skin when he defines the Supreme Energy or First Cause, or conceives of his Absolute or Principle of Concretion ? Is not man's shadow, though we might as fairly call it his light, cast over his every interpretation of the universe ? Because we believe we are made in the image of God how can we think of God except through the image of man ? Of course we repudiate conceptions of the divine shaped in our passing human moods, but we hold fast to the vision of God seen through the Highest Man. We approach God through the best we know, and that best is Christ. We trust the One whose religious insight marks the summit of human experience.

A personal God. What else ultimately guarantees the worth of man ? And do we not to-day need to be convinced of man's worth ? Our achievements have not set us above the flux of which we are a part – man's triumphs, as I read their effect on many of our writers, bring palsy to his spirit. We need to recapture the sense of the greatness of life; it is a departed glory to many. But it cannot be ours until we believe that the human soul is the most precious thing in the universe. Humanism will not yield this assurance; its promise is that of a carriage slipped from the non-stop Christian train. Nor will any religion without revelation yield it. (Religion without revelation ! Why, all existence is revelation !) Our race, priding itself on seeing so much: projecting its mind through the light-years, peering into the recesses of its spirit, and exploring the underworld of its will, at present is failing to see beyond itself, so it sinks into scepticism and futility. Man is great, but not primarily in himself. We need to rehabilitate his majesty through the grace of a God to whom he is infinitely precious. His greatness comes from the One before whom he stands. Depreciate the Supreme and you dwarf the human. But base man's life on a faith that worships One whose goodwill is sovereign through the eternities, and he comes to his royal worth through Him who has made us to be kings and sons.

The Christian Church cannot compromise with any other view. Its life springs from the God who is nothing less than Perfect Will, Perfect Goodness, Perfect Love, Perfect Power. Ours is a personal God.

II. *We believe in Jesus Christ.* He is the source of our faith in a personal God. Whatever the corroboration of this belief from ideas that suggest the rationality of the universe, the Living Church rests its first testimony on the God revealed by Jesus. It believes that the Eternal, always breaking upon our shores, through Him revealed itself in history. It is but half a truth that 'life, like a dome of many-coloured glass, stains the white radiance of eternity.' We darken that dome with our superstitions, we discolour it with our selfishness and redden it with cruelties, so that earth-born clouds shut out the invisible, yet heaven's light continually breaks through to glance along our common ways. And, this is our unchanging belief, verified by the pure in heart; there is one pane, crystal-clear, through which the divine radiance is surely felt and known. Jesus Christ does not stain eternity; He illuminates it for us. Through Him we see the Father whose children we are.

So it is that seeing Him, and persuaded that personal values are final, we believe that for this world the word of God is Christ. If we believe the God we see in Christ we must believe He would speak to His children through the word made flesh. It is of the essence of loving personality to communicate itself. And what can convince us but the living word ? Take any word: 'venture' is meaningless until we see a Mallory breasting the ramparts of Everest, or a Seagrave witnessing to what is deathless in man's spirit. 'Self-sacrifice' is unrecognized unless it becomes flesh, as it did in the Oates who went his shining way to death in the frozen South. 'Love,' 'honour,' 'loyalty' are empty sounds unless incarnate. Well, the God who would succour and redeem His children said: 'I will speak to them in speech they shall understand.' So His love, His holiness, His beauty became flesh in Him we acknowledge as Lord. To all His other speech with His children He adds the human living word.

We believe in Christ as the goal of life. Is it incredible that this should appear *en route* in man's journeying ? Yet who will dare say that ordered gradation exhausts the movements of the spirit ? We cannot explain Shakespeare, but we accept the evidence of his genius, Bernard Shaw notwithstanding. Are we then able to decide when the supreme religious genius must appear ? But Christ is not only the goal, He is the means to the goal.

Thou art the Way.
Hadst Thou been nothing but the goal
  I cannot say
If Thou hadst ever met my soul.

He stands eternally as both Way and Goal. The Church alive will not cease to present Him as the goal. While we are grateful for the light thrown on man's origins by anthropology and psychology, we shall not allow his future to be in bondage to his past. These sciences are abused when their contributions are employed to justify a recrudescence of naturalism; the new morality preached by some novelists, it has been remarked, then turns out to be nothing more than the old immorality. The finer intuitions of the Christ-led spirit are not explained by the gropings of the savage, nor can the obligations of the Christian imperative be dissolved into the ethics of man's beginnings. The remedy for conventions that have become lifeless is not to go back to natural impulse, but to go forward to the self-expression that is Christ-expression.

We believe then in Jesus Christ as the beginning, we see God in Him; we believe in Him as the end, we see man's destiny in Him. For ever He is the centre of our faith.

III. *We believe that God through Christ redeems the world.* This is distinctive in the belief of a Living Church. It will not narrowly interpret the action of the redemptive power of God, which operates in every field of human activity. I see this working to redeem man into the perfect stature of Christ wherever I turn. Through our increasing knowledge of the physical and the material, our growing sense of human solidarity, our gathering hatred of war and its rank harvests, yes, and behind all the hostilities and reactions that would prostitute our discoveries to national and other selfishness, which at last will fall from their own rottenness, I vision the march of His redemptive purpose. It moves on to the saving of the whole of man. But while we see all this, we see also that the end of it is to show us that we cannot do without Christ. I vision all life's activities as the teaching of a schoolmaster leading us to Him. Because then it sets Him forth as God's answer to our need, the first task of the Living Church is the making of the new man. 'Mankind advances, but man remains the same,' said Goethe. He does, until redeemed by Christ. Our complete redemption comes only when, through the surrendered will re-made and the spirit lifted into sonship, we share God's life in its fullness; then life is transformed into worship, and man everywhere is true to himself because true to God.

Let us preach and strive to live the great positives; the sinful negatives will then doom themselves. Let us preach and strive to live all to which the everlasting Christ says *Yea*, and all that means *Nay* will reveal its shame. The Church that lives concentrates on the mighty affirmations of its gospel. It believes in a Christ who says *Yes* to all good life, which surely should be a great note of our preaching to-day. He says *Yes* to the earth on which we live; not a flower that bloomed but He saw His Father's touch in its fashioning. He says *Yes* to warm human joys, to the laughter of little children and the devotion of man and woman, to the eagerness of youth and the fidelities of age. He says *Yes* to the searchings of man's mind, to the experiment of the scientist and the thinking of the seer, to the dream of the artist and the surmise of the poet; *Yes* to all that enriches our vision of God. He says *Yes* to the

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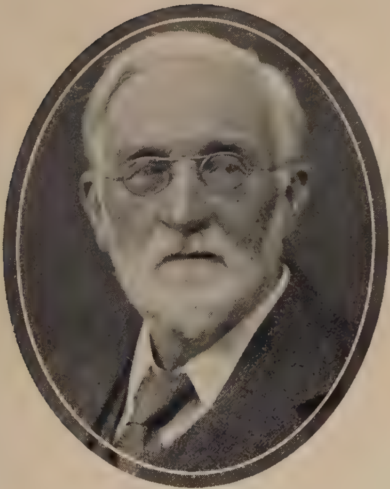

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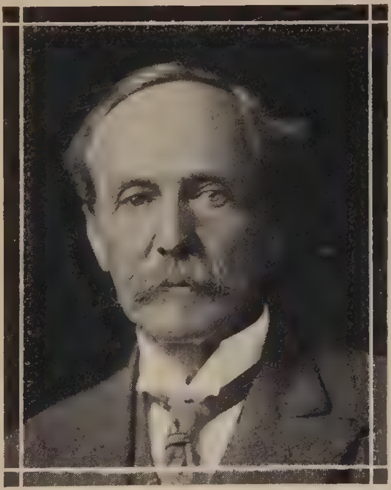

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consecrations of brotherhood and the splendour of faith and the enthusiasms that are allies of the soul of man. To the healthy body that temples a full-grown soul, to the oneness that enshrines joy in widest commonalty spread, to the unfoldings and promises of life and the limitless horizons beyond our three-score years and ten, He says *Yes*. The breadth of worldly thought is a narrow thing beside the comprehensive and transcendent greatness of Christ. He is the mighty all-inclusive gospel. Over all except that which is evil – and His spirit helps us to discern this – He flings His glorious *Yes*. *Yes* to life and *Yes* to death, because through His life and death, His service and His cross, He said *Yes* to God. There at last is our redemption. We must say *Yes* to God whose grace in Christ enables us to say it, for all else at its best yields but a broken stammer of His praise. When the Church lives out this belief, it faces the ages unafraid, and its members walk as kings and priests among their fellows, with the great and quiet and convincing ways of those who are truly such.

THE LIVING CHURCH: THE EXPRESSION OF ITS LIFE

Its Worship

Some Observations on the Worship Movement in American Churches

BY THE REV. OSCAR EDWARD MAURER, D.D.,
NEW HAVEN, U.S.A.

Throughout the non-liturgical Churches of the United States, as of England as well, there is being manifested a renewed interest in the problem of public worship. Most of the larger denominations have Commissions or Standing Committees on this subject. Our own Congregational National Council has a Seminar on Public Worship which is a sub-committee of the Commission on Evangelism and Devotional Life, and which enjoys the income of a substantial legacy. In fact the interest in a more adequate and articulate worship has grown to such a degree that fears have been expressed in some quarters lest the sermon be in danger of being relegated to a secondary place. But the increase of interest in worship does not necessarily mean that there is less interest in the sermon. The demand is not for less but for more effective preaching. However, we may as well admit that preaching is no longer the exclusive function of the pulpit. It is being carried on, earnestly and skilfully, by leaders of social and industrial corporations, and this type of lay-preaching often sounds a highly ethical and inspirational note. But there is one function which still rests with the religious ministry, and that is the function of leading congregations of people in the solemn act of worship. And gradually we are beginning to see what the non-liturgical Churches of the United States have been very slow to see – that the effectiveness of preaching depends very largely upon the character of the worship which accompanies it. It is not efficient farming merely to cast seed upon the earth, however good that seed may be. The soil must be ready.

In a very real sense, the non-liturgical Churches are peculiarly in a position to work out the problem of public worship. Because of the very reason that they were founded by men and women who had broken away from imposed ritual and formalism, the historic temper of our congregations is such that they will not be apt to do anything rash, nor go too far in any direction. They can usually be counted on to exercise due restraint upon the liturgical experimentation of their ministers. And that is well, for in the enthusiasm of its renaissance, the liturgical movement has sometimes struck out into the bizarre and fantastic, until the 'Order of Service' has degenerated into a species of religious vaudeville.

Of late, a good many attempts have been made to define worship in poetical form. Many of these, while revealing an appreciation of the purpose of worship, are, nevertheless, somewhat vague and general. For the purpose of this discussion, I venture to define worship as *the sequence of acts and experiences through which we seek and attain communion with God.* This definition will doubtless be challenged by those who magnify the social aspects of worship and who, in their conduct of worship, strive to make people not only conscious of the Eternal, but conscious of one another in a friendly sense. I give it however as a definition of worship which will bear thought. *True worship is directed Godward.* A worshipping congregation aims at establishing conscious contact with the Divine, to use a modern phrase. The feeling of fellowship, the religious significance of our fellow worshippers comes as a consequence. That is the proper order. In worship, we should not seek to find the Eternal by realizing first the fact of our social relationships. We should first find God, and then view our fellow worshippers and all men, in the light of the Eternal. Otherwise a congregation is in no sense essentially different from any group of congenial beings assembled for an hour of fellowship.

The primary element in worship is the realization of the fact of the Eternal Mystery. I realize that that statement leaves an open door for a good many misinterpretations. It makes it possible to look upon religion as superstition, and the history of religion is, of course, full of superstition. It makes it possible to base religion upon the lowest forms of fear, out of which springs a debased and degrading priestcraft, and there is this sinister side to religion ancient and modern. And yet, in spite of these possible interpretations, I want to repeat the statement: the realization of the fact of the Eternal Mystery is a primary element in religious worship. It is when we realize that we are in the presence of a fact beyond the ability of our senses to grasp, bigger than our reason, a something that is beyond us and yet which binds us up within itself, and which, while we cannot comprehend it, speaks to us and makes us aware of an infinity of power – it is when we have such an experience that emotions and movements of that other part of us for which reason cannot account are awakened: these demand expression and in their expression run the whole gamut of life, from the grovelling fear of the savage to the awe-struck, reverent confession of the Psalmist, 'When I consider the heavens, the works of Thy fingers, the moon and the stars which Thou hast made, what is man that Thou art mindful of him ?"

Mr. Henry Adams, the American writer, Puritan of the Puritans, liberal of the liberals, spent the summer of 1900 in France, and probably the only two prayers he ever wrote he wrote there. One was a prayer to the Virgin of Chartres. He was not a Roman Catholic. He would have repudiated the worship of the Virgin Mary as idolatry. Yet here was an idea, which was a mystery and yet which had power to bring the marvellous Cathedral of Chartres into being. Men lavished their talents, their artistic genius, their money, to give the idea form.

And the other prayer was a prayer to a dynamo which he saw at the

Paris Exposition. *A prayer to a dynamo!* And yet you have felt that emotion too, as you have stood before a great dynamo or generator – man's means of reaching out into the infinite sea of electrical energy. What is it, electricity? No scientist can tell you. Mystery! Power! Beyond us and yet affecting us! And we a part of it!

Now, the history of the human spirit shows that as man realizes the fact of the Eternal Mystery, subjects himself to it, views himself in the light of it – for it is a light-fringed mystery – grovelling fear departs and in its place springs up a desire to identify himself with the Eternal Mystery. It calls out from within himself, out of the deeps of his being, thoughts and aspirations and resolutions that rise above the animal, and so begins the quest for God. But it is like any kind of learning. The more we learn the more we know there is still to learn. And something noble in the soul of man refuses to be baffled by what seems like an endless quest. However much is left to learn, much has been learned; beauty, truth, and goodness have been revealed all along the way, and ever the shining mystery beyond the mountains beckons us on –

In my eyes
The star of an unconquerable praise.
For in my soul one hope for ever sings,
That at the next white corner of a road
My eyes may look on Him.
Hush, I shall know
The place where it is found – this I saw
In the first dream I had e'er I was born,
Wherein He spoke.

The primary element in worship, then, is the realization of the Infinite Mystery. And the first object of the service of worship should be to bring men and women into the presence of the Infinite Mystery, so that it can work its gracious work upon them as it will. Worship which does that is an end in itself.

The second point follows closely upon the first. We must not be too utilitarian in our attitude toward the service of worship. Our first question should not be, 'What good am I going to get out of the service? Am I going to save my soul? Am I going to get freedom from doubt? Am I going to find an answer to a perplexing question? Am I going to get help for my work?' All these 'goods' are to be found in religious worship, but they probably will not come directly. Prayer is something more than sending a wireless requisition to the Almighty, and expecting special delivery of the things you have prayed for. We have been far too utilitarian in our expectations from religion. When you go to an art gallery, or to a symphony, you do not ask yourself 'What good am I going to get out of this?' – or at least if you do, you probably won't get very much that you can take away. No, you go to be lifted out of yourself, to be lifted into the realm of pure form, pure tone, to be put into touch with the world of the ideal. You go to have a master, who knows the portals of life, open a door in your own heart, so that the imprisoned splendour of your soul can escape as a bird from the snare of the fowler and be free for a season. Months, perhaps years afterwards, it will be revealed to you what that brief, passionate flight did for you in practical ways. But all the time beauty, truth, and goodness have been speaking to you along your way. Why shouldn't you go to church in the same spirit, to come into the presence of the Eternal, alone, and yet not alone, for with you are other companions of the Quest, other seekers of the Holy Grail?

Here, again, I shall probably be met with a strong challenge, for at this point we come upon two opposed views, each of which finds practical expression in American Church life, and each of which can make a vigorous defence for itself.

There is, on the one hand, the group of those who hold that the atmosphere of worship should be that of *ordinary* life, an atmosphere in which people will find themselves genially at home. If their congregations spend their leisure time in the living-room, then the atmosphere of the sanctuary should be that of the living-room. If the men habitually sit in their shirt-sleeves at home, and Sunday happens to be warm, they should be urged to worship in their shirt-sleeves, and the minister will probably set the example. I am not bringing up this illustration in a spirit of criticism. It represents a point of view which is capable of defending itself, and which holds that the atmosphere of the sanctuary should be ordinary.

On the other hand, there is the group of those who believe that the atmosphere of the sanctuary should be *extraordinary*. It should be nobly different from the everyday secularities of life. It should express beauty in universal terms. It should be tinged with solemnity and awe. It should be so different that as people enter it they will feel that they have stepped across a spiritual threshold into the presence of the Eternal Reality, mysterious and available. Exponents of this group believe, and I think rightly so, that there is a craving in the human breast for a shrine, at which the Eternal Reality can be approached to the exclusion of everything else.

These respective viewpoints have expressed themselves in two distinctive types of church architecture in our American churches, and they doubtless find their counterpart in your English churches. Among the first group, church interiors are primarily auditoriums, and I suppose that this is true of 95 per cent. of our American church interiors. It must be remembered that we are not far removed from the influence of frontier life. President Garfield once said, speaking of Williams College, that Mark Hopkins on one end of a log and a boy on the other was all the equipment necessary for a college. So it has been generally taken for granted that, given a preacher and a congregation, the equipment of their meeting-house was a matter of minor importance. Still, even the vestigial influence of frontier life can hardly explain or justify some of the architectural atrocities that pass as church buildings among us. The New England meeting-house of the Georgian perio was usually beautiful and worshipful because of its sincerity a dignity. Unfortunately, few of these have escaped devastating attempts at modernization.

Among the second group to which I have referred, church interiors are beginning to express the idea of worship as well as of preaching. Within the last twenty-five years very few noteworthy church edifices have been erected which do not to some degree conform to the historical architecture and traditional type of Western Christianity. Architects and church committees are taking their responsibilities seriously and after careful study. The result is that our new churches are being enriched by the use of symbolism, and the pulpit platform is giving way to the chancel.

And here, it must be confessed, we are in a somewhat muddled state. For having narrowly avoided a split in the congregation by the introduction of a chancel, many of us are somewhat puzzled over what to do with it. For a chancel, with its central Communion table (it would still be fatal to speak of an altar !), with a jewelled cross on the focal point, implies a *divine locale*, and at this most American Protestant congregations back. Our mental attitude is not friendly to such a conception because it tends to subjectify God. God is intellectually perceived, as within, immediately present with each individual. The American Protestant shrinks from going further than this. Consequently there is no *divine locale* common to the whole group. The nearest we come to it is in the Lord's Supper, and even here many shrink from attributing the Divine Presence to the elements.

It is futile to disregard the historical reasons for this disinclination to locate the Divine in a symbol, however august. Those reasons persist. You British brethren are even more immediately aware of them than are we. Our common ancestors paid a great price for their freedom, and therefore you will understand me when I say that our growing use of liturgical forms, both oral and architectural, will probably be a modified use. We cannot abandon our faith that God is immediately present in each believer. On the other hand we recognize the practical need of a focal point of attention if our worship is to be, in any sense, a common worship.

Many of us believe that an escape from the dilemma is through the further development of the expressive side of worship on the part of the congregation. Hitherto our leaders of worship in the non-liturgical Churches have sought too much to impress the people. The aim in all the preparation, music, Scripture, the entire setting, has been to produce a definite impression – often by the use of the bizarre or spectacular.

Many of us believe that our task as leaders of worship is to develop *expression* on the part of the people. And in this task we should remember that an Order of Service, however carefully arranged, will not suffice. Liturgy is subsequent and not primary. That is why history would probably repeat itself, and we should have a footstool flung at our heads if we placed a prayer-book into the hands of our congregations.

It is not so much a change in procedure as it is a change in attitude, which can be brought about by sincere and patient education and training of young and old alike. At present, very largely, the people come to get something. Our task is to teach them that they will get by giving or doing; that they come to participate, to do something, to realize something – in a very real sense to create something – the greatest thing in the universe: the sense of the Divine Presence.

I cannot close this paper without expressing the debt which we American students of a more adequate worship owe to our British brethren. We gladly recognize you as our masters and are happy to receive your instruction and counsel. Your books on this subject are widely read. Dr. Hunter's *Book of Church Services*, Dr. Orchard's *Divine Services*, your *Book of Congregational Worship*, and more recently the *Free Church Book of Common Prayer* are to be found on the desks of hundreds of our ministers. I know that I speak for many others when I express the wish that we could work more closely together at what ought to be a common task. If we do, there will be no danger of confusing form and substance, or of allowing the classic beauty of the past to deter us from making use of the living beauty of the present. I am sure that what we all desire is to lead our people into the presence of the glory of God and teach them to pay the willing tribute of grateful hearts, so that when we bid them 'Lift up your hearts,' they will reply not only with their lips but from their deepest souls: 'We lift them up, even unto the Lord.'

THE LIVING CHURCH: THE EXPRESSION OF ITS LIFE

Its Sacraments

BY THE REV. ROBERT MACKINTOSH, M.A., D.D.,
MANCHESTER, ENGLAND

In the first place, *baptism*. The name, the word, 'sacrament,' is a piece of artificiality. If we push back from the word to the thing, we observe that the first Christian sacrament owes its origin to an earlier authority than our Master – to a prophet, on the great scale, yet making his appeal to the individual soul rather than to the nation as his predecessors had done. In some respects, with his appeal to the individual and his cleansing rite, John constituted an interesting parallel to the contemporary pagan mysteries ; but he differs by being in blazing moral earnest.

If, as some hold, his was 'an eschatological sacrament' or 'eschatological safeguard,' it seems to have given very slight protection. From Christian evidence, at least – which is almost all the evidence we have – we conclude that John looked forward to a deeper baptism ; with fire, not with water ; or with the Spirit, not with water. Men – and I suppose, women ; proof of the rising importance of the individual soul! – men and women were to repent and in token of their repentance were to be baptized by John. But their status in the rapidly approaching Kingdom of God was to depend on the judgement of that Greater One who was to appear with a fan of separation in His hand – garnering the wheat, and burning up the chaff with unquenchable fire.

It is difficult to accept the statement of the Fourth Gospel that Jesus baptized through His disciples, and made ' more disciples than John.' This appears to involve a misreading of what discipleship meant when ' there went out Jerusalem and all Judaea and all the region round about Jordan ' and were baptized. Under such conditions, disciples could not be the permanent associates of their chosen religious teacher. The statement is part of the polemic of the Fourth Gospel against the rivalry of John's disciples, and represents idealization rather than recollection of the facts. The more historical Jesus of the Synoptics holds that ' the baptism of John was from heaven.' When Jesus questioned, John had been killed ; Jesus spoke of John's baptism as a thing of the past, giving no hint of its continuance or renewal. He praised John's work.

And yet the two great religious masters had diverged. The imprisoned John had sent a message of appeal, almost of rebuke, to Jesus in His freedom. Christ in reply pronounced a two-edged verdict – first, the tremendous praise, taking our breath away, ' Not a human being in the whole history of the race has been greater than John'; then the prediction, 'The very least and humblest of Christians must – and will

– exhibit more patience, more heroism, more faith, than John is doing at this moment' – that is what our Master expects of His disciples.

If we set aside Matt. xxviii. 19 because of

(1) the Trinitarian formula, in contrast with the obviously earlier baptism 'in the name of Jesus';

(2) the possibility of controversy later (Acts xv.; Gal.) as to the conditions upon which Gentiles were to be admitted to Church membership:

we are led to the inference that the direct origin of Christian baptism-with-water lay in Peter's action at the day of Pentecost.

Apparently, too – at least if we accept John i. while rejecting the opening verses of John iv. – apparently the twelve had received John's baptism and that sufficed for them in respect to baptism with water.

The baptism of Saul of Tarsus meant much more to him – it meant dying to an old life, and by the infinite mercy of God entering upon a new life.

Acts xix. 1–6 may well be a landmark in the differentiation of Christian baptism-with-water from John's baptism.

John had introduced baptism in the expectation of a rapidly approaching supernatural crisis ; and Peter's theology on the Day of Pentecost maintained the same programme. When – inch by inch – it became manifest to the Christian mind that the world was to go on, that the Church of Christ was to be a hereditary institution, the question demanded to be decided – shall the children of Christians be baptized, or shall they not ? We know that the question remained for generations incompletely settled; and if there were superstitious motives which urged forward infant baptism, there were also superstitious motives which held it back. (Tertullian thought it very thriftless to use up prematurely the one certain prospect of a clean sheet from a man's evil past. It might have seemed reckless to risk dying unbaptized; but that eminent Christian the Emperor Constantine seemed to make the policy a success.)

We must conclude as follows:

(1) The eschatological 'impatience' led John to conceive baptism as a thing which was making its appearance in history 'once in the end of the ages.'

(2) As history went on, and as baptism came to rank as the external badge of a Christian, there was less harm in the decision that the child of Christians ought to be baptized than in a decision to omit baptism, to postpone baptism. Bushnell has taught us that the ideal initiation of Christian experience is a life that begins in a Christian home and within the circle of a Christian Church – in 'Christian nurture' rather than in sudden conversion. (Are we getting Christian nurture to-day? Do our Christian schools and nurseries yield at maturity Christian lives? Or is it a much cheaper substitute-article that they supply?)

(3) Infant baptism, as commonly observed in all the Churches, Catholic and Protestant, is associated with bad intellectual confusion. Those formularies which assert that baptism ' regenerates ' would be

hard put to it to define what regeneration is. They are quite sure that without baptism there is no constitutional possibility of salvation; but what difference the 'indelible' baptismal 'character' makes upon the subject's soul – no one can say.

(4) And our own free admission to baptism of the infant children of all applicants – what manner of spiritual effect is it likely to produce? I fear we do but make ourselves accomplices in producing a vaguely superstitious impression connected with the outward rite.

(5) Where there is true earnestness and devotion, the baptism of an infant child is more obviously an event in the religious life of the parents than in the religious life of the infant. Our Calvinistic forefathers spoke of the 'neglected duty' of 'improving one's baptism.' It was well meant! And truly it ought to move the child of any Christian home to reflect that, before it could know the evil from the good, and before it could say 'my father' or 'my mother,' it had been trustfully placed in the arms of the unseen Christ. But it is not the mere rite of baptism that conveys the inheritance. The whole life and behaviour of the parents must win the child. But sometimes the parents' behaviour misrepresents the gospel, and repels the young soul from the parents' faith; or perhaps, innocently as far as we can see, but not less tragically the parents seek to transmit their treasure – seek, and fail.

(6) At any rate, we are fortunate in being free of the system of sponsors – a masterpiece of religious unreality.

The Lord's Supper. If the rite of Christian baptism had its beginning in the ministry of John the forerunner, the sister ordinance of the Lord's Table points us manifestly to the upper room in Jerusalem upon the night when Jesus was to be betrayed, and probably beyond that to earlier meals which our Lord shared with His disciples when as housefather He gave thanks and broke the bread. In particular we can hardly help thinking of two occasions when He is said to have fed great companies – 4,000 and 5,000 strong – at a table in the wilderness. (Into the Jewish antecedents of the Last Supper, Paschal or otherwise, it is no part of my duty to enter.) Yet much was new that evening. He who had spoken so many parables now acted a parable and made His friends share in the action. He gave, they received; He fed them, they ate and drank. When He said to them, 'This is My body,' He taught with exceptional clearness and emphasis that, impossible as physical life would be for us without food, not less impossible for us is spiritual life unless in dependence upon Him. Then He said of the cup, 'This is My blood.' Parables are of necessity ambiguous; and Christ's meaning has been doubted – is doubted I suppose to this hour; while even during the earliest ages there appear to have been types of piety which threw out all reference in this sacrament to the death of Christ. And yet I submit to you that if – as is most plain – Jesus was consciously awaiting the tragedy of the Cross, then in saying 'This is My blood' He could not refer to blood peacefully circulating in His veins while he lived, but to blood spilt in an agonizing death. And His parable taught that He was dying for us; that, whatever His death was on the part of His enemies, on His part it was a holy thing – a sacrifice well pleasing to God; that it came by God's will, and was in the highest sense not frustration but fulfilment of His destiny upon earth and of our salvation.

On the other hand, there is some room for doubting whether our Lord gave the injunction to repeat the acted parable – *i.e.*, whether he precisely and literally founded a sacrament. One Gospel says so – St. Luke; but the text even there is uncertain. Otherwise we are thrown back upon the evidence of St. Paul, in 1 Cor. xi., and the doubt forces itself upon many minds whether St. Paul has kept separate what actually was said in that upper room from what he is convinced, in his heart of heart, was God's purpose in connexion with the events of that hour. And so to-day, by general admission – unless in quarters where candour is overborne by dogmatism – a certain element of doubt exists whether Jesus literally founded either of the two New Testament sacraments.

Certainly a much stronger case can be made out for Christ's institution of the Eucharist than for His institution of baptism. Plainly our Lord was looking forward to a time of separation from His disciples which was to be for them a season of trial and danger. He may well have desired to leave with them not merely the recollection of that eternally memorable gathering in the upper room under the very shadow of His cross, but a repetition of the same acted parable with its ever renewed testimony – Christ is the food of our souls; Christ's death is our life. So long as it is even a possible opinion that Jesus really said, 'This do in remembrance of Me,' I do not envy those who deliberately turn a deaf ear to that request.

The Two Sacraments as Such. The two sacraments are placed side by side for the first time – I take it – in the opening verses of 1 Cor. x., where the great apostle works out rather strange Old Testament analogies for both New Testament rites. The pillar of cloud, and the crossing of the Red Sea, constituted a sort of Mosaic baptism; the manna and the water from the rock were a Eucharist. The lesson for Paul's readers is that sacraments, in the Old Testament as in the New, were high spiritual privileges, but yet constituted no guarantee against ultimate, tragic, spiritual disaster. The lesson for us is – at least at this moment – that, when a first-rate mind came into Christianity and began to reckon up the beliefs and customs of the Church, he found he had to make a special place in his system for these two material ordinances which are associated with so deep a spiritual meaning. The word 'sacrament' is not there, and where it arises it is an accident. But some such word is seen to be needed; and it is the great Protestant apostle who for the first time has made the necessity plain to us.

A second New Testament evidence for coupling together the two sacraments is found in the Fourth Gospel, cc. iii., vi. When one recalls the mischief that superstition has inflicted upon the Church and upon the world by a bad doctrine of sacraments, one ceases to marvel that Protestant exegesis struggled against the sacramental interpretation of those chapters. But the struggle is hopeless. Probably the evangelist desired to check excesses of sacramentalism. And yet quite possibly the effect of his writings has been rather to encourage than to restrain the sacramental tendency.

During the Middle Ages the Western Catholic Church, in strangely haphazard fashion, raised the number of sacraments to seven, and succeeded in imposing its arbitrary list upon the Church of the East. The Council of Trent proceeds to affirm as *de fide* that all these seven sacraments were founded by Christ ! A theology that will say that will say anything.

The Reformation – with some curious waverings on Luther's part in regard to penance – sends us back to the two sacraments of the New Testament. And, while the attitude of theology in regard to infant baptism continues to remain singularly helpless, one may affirm that Calvin's doctrine of the Lord's Supper strikes unerringly home. Reception by faith is the heart of the matter. A sacrament is not completed *ex opere operato* (baffled only by the *obex* of deliberate, deadly sin). He who, while receiving the symbols of Communion, surrenders anew his will to God through Christ and exercises faith in God through Christ – he and he alone communicates. Not faith in the ordinance saves or blesses – not a correct and worthy theory regarding the ordinance, highly desirable though such may be – but faith in Christ. With or without sacramental vehicles, faith blesses, enriches, and saves the soul of a Christian man.

Accordingly, what as Protestant evangelicals we Congregationalists stand for is the twofold assertion – the Christian sacrament is truly a means of grace; but the sacrament bestows nothing which is not accessible to simple faith – which is not pledged, and granted, to Christian prayer. (I have had the pleasure of hearing this thesis accepted by two living Bishops of the Church of England; though I fear the opinion is not representative of that institution). Sacramental grace – yes; special sacramental grace – no. Sacramental grace – yes; because salvation is of grace; because it is the gift of God; and because sacraments are a standing witness to that great truth. Special sacramental grace – no; for the assertion of a special grace peculiar to sacraments means the denial of the spirituality of the Christian salvation and of the sufficiency of the gospel of the Lord Jesus. So we appear to stand midway between those who would suppress or belittle the sacraments and those who would attach to them an excessive and unworthy significance. We have to fight a battle on two fronts.

There is some difficulty in applying these general principles of ours to the sacrament of baptism. I have already remarked that the baptism of the infant child of Christian parents is much more plainly an event in the religious history of the parents than in that of the child. Years ago, I ventured to observe in a little *Primer of Christian Ethics* that infant baptism, however inevitable as a rite of dedication, ought not to be called a sacrament. And I see no reason to recede from that affirmation. In any case, baptism must for us have a much less profound significance than the sacrament of the Lord's Table.

On the Mission-field, when the necessity for baptism arises upon conversion, the case is very different. We are too apt to think of the Christian religion as if it were mainly adjusted to the necessities of such countries as Great Britain and the U.S.A. That is much less than half the truth. Christ and Christianity do meet our needs – blessed be God. But they meet other needs as well. So long as the Christian religion remains aggressive – so long as Christianity has a frontier – baptism will retain tremendous significance. The convert must still be content to suffer the loss of all things that had been precious in his past, counting them but refuse that he may win Christ and be found in Him. And yet – are we to say that as the convert approaches the font he is an unforgiven soul ? And that he returns from the font forgiven ? That he approaches the font unregenerate, and returns from it born again for the first time into a wholly new life ? I cannot say that. It would be unreal. If the convert is fit for baptism he knows already what God's friendship means, and being justified by faith he already has peace with God through our Lord Jesus Christ. Baptism will assure him afresh of these highest of all blessings, but it does not create them, though it movingly symbolizes them. (James Montgomery's hymn for adult baptisms stands in all our hymn-books and seems to take the exaggerated view of what baptism effects. Of course it is employing the *language* of one of the three parallel narratives of St. Paul's conversion.)

I submit, therefore, that the sacraments are not vital to Christianity, but that the spiritual values for which the sacraments stand *are* vital. These values appear to be two.

The first and greater of these values is – grace. Christianity is not merely a scheme of ethics, or a programme of social improvements. If it were, the Lord's Table would be a very meaningless form. Christianity is a religion; it is a gospel of salvation. We urgently need to have something done for us which we never to all eternity can do for ourselves. The sacrament is an ever-renewed witness that God has given to us eternal life, and that this life is in His Son.

The second of the great Christian values – great, though not so great – is fellowship. God gives the sacraments to the Church, *i.e.*, not to the hierarchy but to the community. While sacramental religion, wherever it occurs, stands for the recognized preciousness of the individual personality – he cannot come in with the mob; he must have his own individual share in the ordinance; it stands also for the significance of the fellowship, *i.e.*, with us, of the Church; in whose gatherings each personality meets with the Real Presence of God and of Christ.

During the war I was called on once to conduct services in a Wesleyan Methodist Church and to administer the sacrament. As we are all aware, Methodists employ the Anglican Communion Office with a few small changes. I felt it to be an exceedingly beautiful and moving Office, particularly at the beginning when I had to administer to myself, saying aloud, 'I take and eat this bread in remembrance that Christ died for me'; 'I drink this cup in remembrance that Christ's blood was shed for me; and I am thankful.' Yet in the end I felt that something was missing. There was no communion between the several members who successively received the elements from my hands. There was nothing of the nature of a joint meal.

My dear mother was a strong Presbyterian and Calvinist all her days and saw everything in Presbyterianism and in Calvinism *couleur de rose*. I could not always concur; but one remark that she made stuck to me and seems to me about right. In those days we had the habit of passing first the plate of Communion bread, then the goblet of wine, from hand to hand, from one worshipper to another; and she said, How fittingly this was done ! How it brought out our mutual dependence ! And I do think the symbolism was better and more just than that which arises when the deacon – I might almost say – administers; though I am myself a deacon, and have greatly valued the privilege of taking a deacon's part in our own simple service. I am not pressing this ! This is illustrative matter, rather than matter of substantial importance ! But the spiritual problems that lie behind are significant indeed. Fellowship is always precious – in the home; in the nation; in the tasks and hopes of mankind. But fellowship with those who have heard the voice of the Good Shepherd and are striving to follow Him – that is something holier still. And I cannot find that the piety of the young people to-day has any conception of this truth. Doubtless our churches are poor and unworthy representatives of their amazingly glorious ideal. They are dull. They are commonplace. They are even lukewarm. Yet we have reason to trust that they are precious in God's sight, for Jesus Christ's sake; and shall they not be precious in ours ? I desire to speak all the time within the limits of sobriety. I do not feel able to say to the solitary soul which despises Church fellowship, 'You cannot possibly follow Christ in isolation.' But this one must say: 'A Christian life led in isolation, when it might be led in fellowship, is a Christian life mutilated. It neither gets what it might from Church membership, nor gives what it ought to the common cause.'

The proposal is sometimes made that we might do well to drop the sacraments outright. Fifty years ago this idea was an obsession with a young acquaintance of my own who had trained for the ministry of the Established Church of Scotland; and I thought the idea rather characteristic of one type of Broad Churchman. Quite recently, however, I met the idea in two of our own ministers who were held in high and deserved honour by all their brethren. One of the two has since passed on; the other happily is still with us.

Now it is only too true that sacraments, which ought to be a witness to the grace of God, have been distorted and made into rivals of the spiritual gospel. 'The sacramental principle,' according to an Anglo-Catholic writer, is 'the belief in the transmission of spiritual power by material means.' Surely the definition is enough to condemn the doctrine.

It is also true that, as long as sacramental superstitions make havoc of man's thoughts, we may be thankful that Communions should exist which – like the Society of Friends, or the Salvation Army – show in the absence of sacraments the genuine fruits of the Spirit of God – love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, self-control.

It is still further true that the possibility to which modern criticism testifies, that Jesus did not actually and literally ordain either baptism or the Supper, weakens the claim which sacraments make upon modern Christian minds.

And so it is not unthinkable that Churches might deliberately resolve that sacraments had been doing more harm than good, and had better henceforth be dropped.

But this would be a desperate, a very desperate, remedy, for evils however great ! The sacraments have come to us, at the very least, in the providence of God. They are an age-long inheritance, associated with incalculable blessings. And it would do nothing to promote Christian union if a fresh group of Churches broke away from the practice of baptism and of the Lord's Supper. If we can, we ought rather to claim the Christian sacraments for Christ, to purify them, and reverently to employ them in His service.

A notable custom in some quarters among us is that of occasionally placing a layman, or a Christian woman of character and worth, in the place usually occupied by the minister at the distribution of the Lord's Supper. I think this custom grows right out of the old heroic Congregationalism, which recognizes a deep gulf between the soul inwardly surrendered to Christ and making credible profession of Christian loyalty and the neighbouring soul inwardly estranged from Christ. No doubt we err in our judgements. We accept some whom we ought rather to reject; and we are not able to welcome as we would desire some representatives of what Dr. Cairns of Aberdeen has called 'extra-mural Christianity.' We err truly, and are likely always to be subject to a margin of error. But if there is no real difference between a Christian and a non-Christian we may as well put up the shutters to-morrow and close down the business of the Christian Church. By making a lay Christian the visible president at some celebrations of the Lord's Supper, we do not disparage the ministry, but we testify our reverence for the membership when it is what it ought to be.

Yet union with Methodists, or union with Presbyterians – to say nothing of union with Episcopalians – is likely to abolish this custom as a dangerous irregularity. New Testament ministries were charismatic; but the ministries of the more highly organized Church communities are terribly officialized.

I do not say that wide schemes of union are to be vetoed; but I do ask that we should look well at the subject all round and study loss as well as gain, and see that losses, if they are inevitable, are at least minimized.

DR. BARNES thought it bordered on sacrilege to discuss the papers, but in such a gathering they might warm their hands by the fire of their common experience. Members of the Council could go beyond the papers as presented and discuss other expressions of the Living Church. Thus they would have an answer to the humanists who declared that the Church was dead. In giving expression to common experiences and convictions the life of the Church could be made manifest. It might be seen, for example, in the Oxford Group Movement. It might be seen in the attack of the Church on war, social injustice in industry, race prejudice, class, and caste. It might be seen in the growth of the healing ministry of the Church in a new form, for in the hospitals of the United States there were more cases of mental disorder than of physical illness, and the Church could show that it was triumphantly alive by its work in that sphere. Or the life of the Church could be seen in its work abroad, spreading into the unconquered areas for the Kingdom of Christ.

The REV. C. B. COCKETT (*England*) thought that impression and expression should be combined in worship, but the Free Churches, which claimed to be free to accept the best and newest and most beautiful in architectural modes and in forms of worship, were extremely rigid in practice. They had a freedom they were afraid to use.

As to the sacraments, he believed it would help Church unity if infant baptism were made purely a dedication service without the use of water; then those joining the Church might be sprinkled, immersed, or dedicated as they desired. He felt that entrance into the Church needed some seal or symbol. He remembered vividly the day of his conversion; he did not remember the experience of being received and welcomed into the Church. This contrasted strongly with the practice of, say, Toc H or the Freemasons.

As to the Communion of the Lord's Supper, he held that Christ was not *on* the table but *by* the table. Holy Communion was a power by means of which we entered into communion with the saints of both the Church visible and the Church invisible. If that type of communion were practised there would be no room for spiritualism.

In regard to the marriage and burial services, these were Christian rites and should be reserved for Christians only.

DR. SELBIE stressed the fact that there was a Congregational type of worship, the recognition of which was essential in discussing this question. Nearly all the discussion so far had centred round the idea that you could improve worship; indeed, that you could make worship by some external means. Beautiful buildings, music, ritual, and read prayers all helped some people – they did not help him. When he saw a man start reading a prayer he ceased to pray. We should get to the real Congregational heart of this question of worship – that worship consisted in our all being together in the Spirit on the Lord's Day. As a minister must prepare for worship by prayer, so must the people: they must come to worship God and not to hear a preacher: their churches should be churches and not preaching-shops. It was only the membership of men and women in the spirit that could make corporate worship. All talk about fellowship was futile unless there was fellowship in Christ when we gathered together in the name of Christ. All the people were priests unto God, and the minister was a priest when bearing up his people to God, voicing their needs and their penitence. He could not do it second-hand. Unless he himself was subdued to

REV. D. L. RITCHIE, M.A., D.D.

Hester, Clapton

REV. ALBERT PEEL, M.A., LITT.D.

REV. W. HORACE DAY, D.D.

Russell, London

REV. F. K. SANDERS, D.D.

the Spirit of God and speaking in the Spirit on the Lord's Day, the worship could not be in spirit and in truth. There was a Congregational witness at this point to which we had not been true, and we needed to think it through again. The externals were important, but most important was the presence of the Spirit. When he was young his great ideal of a minister was Alexander McLaren of Manchester. When McLaren was an old man it was suggested to him that some one should take the first part of the service for him, but he replied: 'Oh, no ! I like to lay my own fire.' Any minister worth his salt would want to do the same. He would not want it to be laid even by the saints of the past, glorious as was their heritage. Unless he could do it himself he had better go somewhere else. When the people recognized that they must gather in the Spirit on the Lord's Day, we should get better worship and there would be the feeling of glow, wonder, and glory coming not from separate windows but from the living heart of living men and women bathed in the Spirit of God in Christ.

DR. FRED. B. SMITH (*New York City*), speaking as a layman, said he was moved to speak by Dr. Selbie's statement, for he felt exactly as he did about read prayers. He agreed with Dr. Maurer's address because Dr. Maurer delivered it and everything Dr. Maurer did was acceptable, for he was one of America's noblest ministers, but he was a minister of a church on the Yale University campus and he was surrounded by that intelligentsia which made life difficult ! Dr. Maurer did not get a normal thought except on the occasions when he came down to New York City ! Dr. Smith said he could worship in St. Paul's and be moved to the depths when prayers were read, but there they did not know any better – in the Congregational Churches they ought to know better !

No alteration in the form of worship should be accepted as an excuse for evading the situation with which the Churches were faced. They must get back to fundamental things like those mentioned in the Moderator's address. It was not new forms of worship that were needed, but a larger, more profound faith in God, in Jesus Christ as the Son of God, and in His transforming power. Given a revival of that sense, it would matter little how we said our prayers.

DR. D. RUSSELL SCOTT (*Edinburgh*) asked whether the end of Christian worship was the feeling of mystery or to bring us into the presence of a living Father who had declared His eternal love in the Cross of Jesus Christ ? He felt there was danger in dwelling too much on the sense of mystery – the centre of worship was not mystery but revelation.

Sometimes there was a difficulty in our churches in regard to the desire of people who did not believe in sacraments to become members – Dr. Dale had been faced with it at Carrs Lane, Birmingham. The freedom of Congregationalism enabled us to welcome any man who had the Spirit of Christ into the fullest fellowship regardless of his views on Christian rites or ceremonies.

DR. PALMER stressed the need for freedom and liberality in worship. He did not agree that we should withhold the Christian solemnities of marriage and burial from those who were not members of the Church. During twenty-five years in the ministry he had found those services great missionary opportunities with people who had a very slight connexion with the Church and a very inadequate idea of religion. There was a special opportunity when young people came to be married which should not be neglected. We ought to make our ministry as wide as possible, reaching into the non-Christian community as far as we could, for who should say who was a real Christian and who not ? Was it not a fact that we were all of us unsaved in certain areas of our lives ? It was not for a minister to make Church membership an adequate guarantee of Christianity.

It had been said that we were not Quakers. But we might learn much from the Quakers. He had recently had experience of morning prayers among the Friends, when they were silent for twenty-five minutes. That twenty-five minutes meant a real religious experience. Congregationalists believed that Jesus never intended any form or ceremony to stand between people who love and honour Him and their fellowship with other Christian believers. If people possessed the baptismal spirit, that was enough. If they possessed the desire for communion and fellowship, that was enough. Here was to be found the breadth of Congregationalism.

THE MODERATOR agreed with Dr. Selbie in believing that there was a definite Congregational type of worship. He did not think the imitation of worship in other Churches or the adoption of elaborate ritual was going to help: people who wanted that sort of thing would go where they could find it infinitely better than we could give it. It would be a tragedy if our younger ministers relegated free prayer to a subordinate place or made the adoption of liturgical forms an excuse for relegating the sermon to a secondary place. Preaching was really a sacramental act because, through it, the preacher was mediating the love and grace of God to the human soul. It was by preaching our churches had been made, and it was by preaching they were going to maintain their strength and power. He viewed with a little suspicion tendencies to accumulate symbols in our churches; he thought the best way to worship God was with the thinnest of human veils between.

INDEPENDENCE DAY BANQUET

After the Moderator had called on the guests to drink the toasts of the King and the President of the United States, DR. S. M. BERRY welcomed the overseas visitors. He said he recognized that he was merely a preface, for he knew perfectly well that everybody wished him to get out of the way so that they could hear Mr. Lloyd George, whom they were specially glad to see present because they admired his unswerving devotion and loyalty to his own denomination during the times he had held the highest positions of honour that his country could give him.

He had one advantage over Mr. Lloyd George, because as a Congregationalist he could give to the visitors the heartfelt greetings of British Congregationalists. It was not Mr. Lloyd George's fault that he was not a Congregationalist; it was his misfortune; and he was the next best thing, a Baptist, which, after all, was only a Congregationalist with a little water added. British Congregationalists rejoiced in the presence and fellowship of their brethren from overseas. It was good to see them and to share their counsels, and to feel the impelling pulse of a real fellowship.

It was a pleasant irony that Britishers were helping the Americans to celebrate Independence Day and saying how glad they were that America won its independence from us ! We were killing the fatted calf to celebrate the exit of the son from the father's house ! In Bernard Shaw's play, *The Apple Cart*, the American Ambassador arrived in a condition of great emotion to tell the King of Britain that the Americans had resolved to reunite with Great Britain. The King of Britain was horror-stricken at the idea, and told the Ambassador that America had absorbed already so much of the life of Britain that he feared that if this reunion took place Britain would be extinguished altogether ! Britain one day would have an Independence Day of her own when we banished the idea of 'big business,' got rid of jazz in music, abolished the sway of Hollywood in the films, and limited in our dictionaries the incursion of those strange, vivid, and picturesque words that were exported from America. When we had that Independence Day we should invite Americans again to come and share it with us.

Seriously speaking, we could share in the celebrations of this anniversary, for the ideals of Independence Day came from our common spiritual stock. It was the descendants of the men who had faced the tyranny of James I, Charles I, and Strafford, and the later tyranny of Charles II and Clarendon, who fought the meaner tyranny of George III and Lord North. Every battle for freedom that our race had fought had had its spring in the countryside of Britain. Lollard and Pilgrim, Puritan and Covenanter, who dreamed strange dreams of liberty, set themselves grimly to the task of achieving it. From our common spiritual stock came the inspiration of all those battles for freedom, and for that battle for freedom which led the American people to release themselves from an intolerable strain.

That task of achieving freedom had not ended yet. There were still outward tyrannies which would have to follow the normal course that history had assigned to all tyrannies in the past. But there were other threats to freedom which came from within, from the fears and suspicions, the prides and the jealousies, that lingered in the heart of man and went to the making of estrangements and war—and war was the greatest estrangement and enslavement of all, with its crimes and follies and all its tragic track through the centuries. We Congregationalists had to dedicate ourselves to the task of helping to win that larger freedom for all mankind. To-night we celebrated not so much one great victory for freedom in the world of the past, but, men and women of many races and lands, representing nearly every country of the world, we dedicated ourselves that we might achieve the larger freedom which might lead to a nobler thanksgiving day in which we could in the Presence of God give thanks that the curse of war had departed from the race and the age of goodwill and peace had dawned. In that spirit he greeted all as friends and comrades, and bade them welcome to our beloved land.

THE RT. HON. DAVID LLOYD GEORGE, M.P., said he was a Congregationalist, but his Congregationalism differed from Dr. Berry's because he went in head over ears ! Dr. Berry might be prepared to go through fire for his religion; he had gone through fire and water.

He was delighted to be present because of the honour of the invitation, but he had come because he was ordered to do so by the Moderator, who was the arch-wangler of Nonconformity whom nobody could disobey. Dr. Jones's power and influence in Congregationalism were well known, but there was no Nonconformist leader in the British Isles with a following like his. He had zeal directed by sagacity, intensity qualified by tolerance, and an inexhaustible energy which gave force and power to all those qualities.

He was not going to dwell on Independence Day. People did not like to be reminded of an unpleasant past, and the War of Independence reminded us of one of our worst mistakes. But it saved the British Empire, for it taught us how not to govern an Empire.

Speaking from considerable practical experience of the difficulties through which humanity had recently passed, he believed that the future of humanity depended upon a complete understanding between the people of the United States and the people of Great Britain. Between them they controlled and swayed one-fourth of the peoples of the earth. They had command of two-thirds of its material wealth. They spoke the same language. Their spiritual traditions were identical. There were three great countries in the world where Protestantism was dominant but with a very large admixture of Catholicism – Britain, the United States, and Germany. The difference between Britain and the United States compared with Germany was expressed by Carlyle. That difference was made by the greatest Congregationalist the world had ever seen, a man of ideas and a man of action, Oliver Cromwell. According to Carlyle, Puritanism said the Bible was true. 'In Church,' said Luther; 'In Church and State,' said Cromwell.

It was vital in the interests of the human race that Britain and America should march side by side in solving the great problems facing the world. The peace of the world depended on the goodwill and co-operation of the two commonwealths. Peace was by no means assured, in spite of treaties. Mankind had not yet given up the idea of war, which was one of the fundamental facts the English-speaking peoples and their Churches must recognize. Preparations for war were going on in every country in the world. There were more men trained for war to-day in Europe, Asia, and America than in 1914. The material of war now ready was infinitely more destructive and more terrible than the material accumulated in the arsenals of Europe in 1914, and preparations were still going on. Britain was the only country, except countries like Germany which were forced to reduce their armaments, that had voluntarily brought its forces below what they were before the war. He lived in a quiet place in Surrey, and every day he could hear the rattle of machine-guns in one camp, the hoarse roar of cannon in another camp, and now and again the boom of naval artillery at sea. What were these manœuvres, these bombing aeroplanes, for? To slaughter men! And they were all being prepared now in every land on earth, in every civilized land. It was time that the Churches took the matter in hand, for no one else could do it. There were covenants, and pacts, and war was outlawed, and yet we were spending more in preparing for the thing we had determined should never occur again, spending more than ever we did! Nations signed pacts as Micawber signed promissory notes, believing that the moment he signed the note the debt was discharged. They were like drunkards signing the pledge, and at the same time filling their cellars with the choicest and most expensive wines. He did not believe in a pledge signed with a full cellar.

The international situation was bad. The nations were building up barriers against each other, putting up fences and restrictions against each other, and blockading each other. Trade was treated as if it were contraband, and the atmosphere poisoned with ghastly suspicion. No single nation trusted another. Abraham Lincoln, writing in 1865 to Governor Fletcher of Missouri, said with his inimitable and penetrating common sense, getting right to the heart of the trouble, 'each leaving all others alone solves the problem, and surely each would do this but for his apprehension that others will not leave him alone. Cannot this mischievous distrust be removed?' From his grave Lincoln was asking that question of the nations to-day. He was delighted to find an international movement that believed in peace, for the reign of law must be substituted for the reign of distrust and suspicion and fear. On the way to Bournemouth he passed several castles built in the Middle Ages, built not to repel a foreign invader, but to protect the inhabitants of the district from the inhabitants of the next district. Then everybody trusted in force. Now the castles were in ruins, and as you examined them you could find exactly when the castles ceased to be of use. It was when law was substituted for force. It was when they put a Welsh King on the throne, one of the Tudors!

Tudor architecture showed you – instead of narrow arrow-slits, the portcullis, and the deep moats – big open windows through which you could heave a brick. The reign of law had been substituted for force, but we in the twentieth century were again deepening and widening the moats, increasing the sentinels, and arming them with more formidable weapons. Could we not have the open window, the open hand, the open heart, one nation to another ?

The situation was perilous. When he became a Minister of the Crown a shrewd old nobleman said to him, 'You are now entering upon an absolutely new career. Do not forget this; you will be surprised to find that there is no friendship at the top.' That was a terrible sentence. He was afraid it was true of nations. Friendships between nations cost so much that they were afraid of friendship. The United States was suspicious of Europe, afraid of being drawn into a terrible maelstrom, into a continent which had drawn generation after generation, century after century, to destruction. Germany was very nearly ruined because of her friendship with Austria, which drew her into war. We were drawn into war by friendship. Nations were afraid of signing a bill for their friends because they feared it might bring them to bankruptcy. Well, if we could not have friendship between nations, could we not have brotherhood ?

Only the Christian Churches could accomplish that. It was not a question of politics or of treaties, for diplomats or for conferences. At the recent Naval Conference the United States cut down their programme and Britain cut down hers, but what they left was powerful, formidable, destructive, and all shaped and framed on the assumption that there would be war. It was not a question of conferences but of spirit, and that was in the keeping of the Churches, not of the politicians. It was now the turn of those who were followers of the Prince of Peace. He would like to refer to Carlyle once more, though he was afraid Carlyle was not read now. New books were published every week which were hailed as great books ; many of them were poisonous, and most of them would not be heard of in ten years ; Carlyle was not read, but he was waiting somewhere in the shades with his long pipe until his turn came again to preach the 'eternal verities.' He said, 'He who has no vision of eternity has no hold of time.' The Churches must take the affairs of the world in hand. They must teach brotherhood once more to men of every race and clime. They must give them the wisdom which was from above, and then and then only would there be peace on earth and goodwill among men.

DR. NEHEMIAH BOYNTON (*United States*) responded. He said he was never alarmed when he was told he looked like an Englishman. Why should he not ? His family could be traced back to 1067 on British soil, and that was quite a trek, over roads which were not always macadamized. He had often been taken for an Englishman and he was not dismayed, for he felt more than half an Englishman. He had never heard Mr. Lloyd George speak before, but he had heard something better than that; he once heard him sing ! Sitting in the front seat at a religious service, before him was Mr. Lloyd George on the edge of the platform, and familiar hymns were being sung. Suddenly he heard a tenor voice, flute-like, beautiful, sweet. He tried to find out where it came from, and it was the Rt. Hon. David Lloyd George with his neck in the back of his collar and his eyes aglow, oblivious of his parliamentary duties, and looking as if he would sing his soul away.

It was the Fourth of July, and on Independence Day, in spite of all that had been said by Mr. Lloyd George of the dangers of the times, he refused to be other than a howling optimist. In the United States the Fourth of July was a day of noise, and the first Fourth of July was a day which accentuated the principle of difference between the United States and Britain. But that principle was illustrated when men sailed away in the *Mayflower*, and it had been accentuated over and over again since then; sharp and acrid, and in many respects cruel, three centuries ago, it had in taking its way down the ages become sublimated until to-day it was seen in the realization of tremendous responsibilities which were being unitedly carried upon the shoulders of the two nations. Was it not true that the fate of the world to-day hung upon the nobler instincts and achievements of the fellowship of the two peoples, that apart from them the world could hope for little, and with them together the world could hope for a great deal ?

In *David Copperfield* Steerforth said to David, 'Think of me at my best !' That was one great necessity between England and America. We should think of each other at our best, bravely confronting each other with our faults, and lovingly and loyally trying to remove them. Two coloured men were speaking about a third. One said, 'I tell you, Sam is a smart boy. Sam is smarter than anybody who ever lived.' The other replied, 'You don't think Sam is smarter than God, do you ?' 'Well, I would not say exactly that, but Sam is young yet.' We must remember that the world has changed more in the last forty years than in all previous human history, and we need not wait three centuries more for the completion of areas of unity between our two great and powerful countries, the outcome of which would be that we, if we were true to our high calling, should guide the destinies of the world over ages yet unborn.

On the Fourth of July in America they had great orations. The burden of them all was that the biggest thing that ever was, ever is, or ever will be, was the country which three hundred years ago had a difference with poor old England and set up for herself on the yonder side of the sea. Over and over again it was pointed out, too, that these three hundred years had seen the growth of ideas and the elevation of ideals in Britain and America which had brought areas of amity and mutual confidence and fellowship such as existed between no two other countries. Well, then, we must secure a new inter-appreciation among us. And ordinary folks could learn this way of appreciation. He had learned more about London every time he came, and every time it seemed more American ! They used to sell ice-cream there in little pill-boxes thirty years ago. Now you got something resembling real ice-cream in point of size, though he would not speak of the quality! All these ordinary things helped toward this new inter-appreciation, the remembering of what has been, what is, and what surely is to be, as this principle of difference gradually sublimated itself into a principle of nobler fellowship.

With inter-appreciation there must be inter-effort. We must learn more and more how to work together in order to cultivate increasingly the fundamental sense of honour and integrity and mutual trustfulness. Many people in England thought that all the rich men of America were just high priests of Mammon. He wished they would realize that the inner life of some of the noblest and richest men in America showed that they were giving their time and strength to the wise disposition of their means for the benefit of their country, of their God, and of their world. America could not be rightly understood if it were thought that all the men who had 'arrived' were scoundrels, the apotheosis of selfishness. The British blood which flowed in the veins of many of them would prevent that, and the American blood, so largely tainted with British, would prevent it. One of the most striking things in American life was the way in which immigrant children in the course of a year or two at school entirely changed, grasped the American spirit, and grew up into its ideals. So long as America clung to those principles and ideals which she had received from Britain, it need not be feared that there would be any lack of cordial feeling for Britain; but there must be inter-activity. They must learn to do things together, and this would cultivate that mutual sense of appreciation he desired.

To old England America owed the very essence of the things Congregationalists cherished most, and in her respect and consideration and appreciation they found to-day a quicker joy than that of any other nation upon the face of the earth. Someone had said, 'Give me a place to stand and I will move the world.' There was a place for America and Britain to stand, and standing together they could move the world.

The REV. T. E. RUTH (*South Australia*), who referred to himself as an addendum, an appendix which could easily be cut out, spoke specially on behalf of the British Dominions. It meant a great deal to a Britisher from overseas to come home again. It was the folly and arrogance of an autocratic king which had caused the separation between England and America. That separation had offered the opportunity for the development of a distinctive national genius, but the progress of civilization and the demands of universal peace must now draw them together, for they were all of one heart and one spirit, of common origin and speaking a common language. They were all trustees of a common treasure, holding in trust certain principles of religious liberty, liberty of conscience, of thought, and of worship. Congregationalism at its best stood firmly for faith, justice, equality of opportunity, intellectual reverence for truth, moral passion for righteousness, and the spiritual interpretation of the universe. It was a truly catholic faith, and a faith that ventured.

THE LIVING CHURCH: ITS UNITY

I. BY THE REV. J. VERNON BARTLET, D.D., OXFORD, ENGLAND

OUR SUBJECT TO-DAY is the Unity of the Church as a 'living' society, a society pulsing with a life proper to its nature, and thus having within itself power to play the part assigned to it in the great world-plan of God for humanity. If, however, we are to see this special aspect of our general topic of conference with sure and clear vision, we must view it consciously in its true perspective as part of a whole.

We have already considered the authority of the Living Church or Divine Society, and found it to consist essentially in its gospel, the intrinsic truth and power of its glad message of a gracious, heavenly Father, entrusted to it to live by, and by living it out to become its primary witness. So Dr. P. T. Forsyth had already argued in a memorable utterance at the Boston Council of 1899. But, as he too recognized, the authority or moral sovereignty of that message consists further in its being the continuation and extension of the life-witness, in word and deed, of 'the true and faithful witness,' Jesus Christ, the fountainhead alike of the Church's special life and witness. By shedding His life-blood for the fulfilment of His vocation, as given by the Heavenly Father, He both sealed His own witness and gave it redemptive power for men, through the distinctive quality of His personality, as at once representative Son of Man and archetypal Son of God. Thus having become potentially Lord and Head of a renewed humanity, Christ became forthwith Lord and Head of the Church, God's special society within humanity. Through it, as the embodiment of its Head's distinctive spirit or life, the complete renewal of humanity is in process of realization by the energy of the Spirit of God, now active with new efficacy, both within and without the Church, in virtue of Christ's historical person and work.

If, then, the Church is to function as a living power and fulfil its divine destiny, this will be in the exact measure in which it has living relations with its Head, through whom it draws from God, the Father of man's personal spirit, its vital resources, both for itself and for its part in the redemptive work of grace in all men. In other words, the Church is distinctively the Society of the Christlike; and inasmuch as the quality most distinctive of Christ, its Head, is love – in the new Christian sense, of which His historic personality is the one adequate revelation – the most exact synonym for 'a Living Church' is 'a loving Church.' Let me repeat it, for it has been sadly obscured by the Church's history, both past and present, and yet is of elemental importance: the Church, as Christ meant it to be, is 'living' just in so far as it is 'loving,' as He was and is loving. In so far as it is otherwise, it has only 'a name to live, but is dead,' as His Church, whatever its ecclesiastical or institutional status of constitution, whether as regards sacraments, ministry, creed, cultus, or other forms of its organized being. 'By this shall all men know that ye are My disciples, if ye love one another.' For 'God is love'; and men, as redeemed by being lifted, through death, to their native egoism (determined by their physical and psychical past), on to a new and morally supernatural plane corresponding to the creative idea of manhood (symbolized by the story in Genesis), are made actual 'partakers of the divine nature' as children of love.

But such love is not, as is so commonly assumed, a thing beyond moral control, and therefore no proper subject for divine command to all, as Christ implies it is. Rather is it the natural reaction of man's emotional nature to the supernatural gospel of the Fatherly Grace of God, revealed to the uttermost of self-giving for man in the Cross of Christ. It answers to the gospel's new valuation of man, as in idea fit to be the object of God's marvellous redemptive love. Thus the love of the true Church of Christ is inspired love, 'the love of God' for personality as latent in man, and is 'shed abroad' in believing human hearts 'by His Spirit.' Therein lay and still lies the promise and potency of a world-wide revaluation of all man's existing values touching both himself and his fellows, of whatever estate or condition. It is in virtue of this, and this alone, that the gospel is the one final world-religion. In this light manhood first stood forth as, in God's purpose and provision, sacred, worthy of awful reverence for his Maker's and Redeemer's sake, and with a new meaning of transcendence amid the sum of things we call the universe. Relative to such a being 'brotherhood,' as the correlative of divine Fatherhood revealed in grace, gained a fresh depth of meaning and sincerity.

It remains still to mention one other outcome of all this, perhaps the most important of all for the basis of Church unity: I mean reverence for Christian conscience touching God's will in Christ. This rules out all coercion by the Church, of conscience in its members, whether severally or in organized groups, as a method for attaining unity. This principle was first set forth by St. Paul in his classic plea for mutual consideration of conscience in Rom. xiv. Christians in saving relation to the Church's Head are to be 'received' in full communion, apart from differing views as to such applications of that relation in practice as are not made clear by the Word of His gospel. As examples of such doubtful points Paul specifies the observance of certain sacred days – Sabbath, Sunday, or other – according to current ideas of a hallowed day, and the use or non-use of certain foods held by many to be religiously defiling. Obedience here to the will of the Lord was held by some to commend the believer to his Master, and so far to qualify him for Churchmanship; while lack here had the opposite and disqualifying effect. In so thinking they were guided by pre-Christian prejudices, particularly of the Jewish order. How besetting these could be, is shown by the fact that St. Peter and Barnabas for a time were swayed by them to deny full Church fellowship to uncircumcised believers in Christ (Gal. ii.). Indeed it seems that only Paul's superior insight saved the Apostolic Church from actual schism into two parts, viewed by one, if not both, of them as on different levels of acceptance with God. There was indeed an extreme section of the original or non-Pauline type which even denied to the other type of believers in Christ any such acceptance, and therefore any part or lot in His salvation. This latter position answers to the Roman Catholic attitude to-day, while the former anticipates the Anglo-Catholic one towards non-episcopal Communions.

Against all this, Paul lays down the principle that such differences ought not to be a ground of mutual judgement between Christians: they were matter for each man's conscience towards the Lord Himself, in a sphere of liberty where each could be condemned only by his own act, *i.e.*, by adopting an attitude about which he himself had doubts. For 'whatsoever is not of faith,' in the sense of conviction as to the Lord's will, 'is sin' to him who does it. This principle Paul finally carried to victory in the council of leaders at Jerusalem, which resulted in a temporary concordat on that basis, one which recognized the manifest tokens of God's Spirit at work among both types of Christians as decisive for Church status. This settled for all time the master-principle of Church unity. It is just a corollary of the very idea of Church fellowship, *viz.*, Christian love, which looks not only to its own things, even the things of conscience, but considers also the conscience of others, and shrinks from insisting on freedom for one's own conscience at the price of grieving or weakening the conscience of a brother needlessly. Let there be no mistake about it: Church unity must rest on brotherly love as its one basic principle. But Christian love implies liberty of conscience on both sides, as before the same Lord. Apart from this in practice, to speak of Christian love is self-delusion. And it is on these twin principles, so far-reaching as in fact to cover all that divides Christians to-day into different Communions, that I would now concentrate attention, and sketch out some of their practical applications to the present situation.

In so saying, however, I do not forget that some would deny the relevance of the analogy of the situation either in Acts xv. or in Rom. xiv. to our own, which turns on the relations of Catholicism and Protestantism as age-long, historic bodies of Church principles. Accordingly they would deny also that the principles just cited bear on the present case at all. For the matter of ministerial order, as conditioning the grace of the sacrament of Holy Communion, is in fact held by consistent 'Catholics' of all types to be an integral part of the very gospel itself, so far as this contemplates the Christian salvation as the life of a society of an institutional type, determined by divine constitution or law. Here lies the real *crux* of the whole matter, *viz.*, in the legal element still persisting, according to Catholics, in the gospel, under the form of a divine ritual directly resting on commission from the Church's Head, for the authorized appointment of its ministry, both for Word (in the complete sense) and sacraments. Divine Law, it is urged, warrants the method of moral coercion, by the denial of Church fellowship to those who by their own choice are without the said sole legitimate ritual; upon which depends, in turn, an assured share in the grace, at least in its fullness, of the chief form of Church fellowship with the Head and His members.

To those who thus think, the deepest life of a living Church is bound up by divine decree with 'apostolic succession,' not so much in the apostolic gospel as in apostolic orders, as qualifying for its full and sacramental ministry. Truly an astounding proposition for one judging simply by the apostolic writings, and particularly those of St. Paul, to whose intervention the Church Catholic, whether in the technical or the wider sense, historically owes its very being as more than a second-class appendage of proselytes to the divine Israel of God, on its originally Jewish-Christian basis. In those writings there is no explicit or indubitable assertion of any such exclusive grace of apostolic orders, as possessed by themselves for the administration of the Holy Communion, and still as transmissible to any other body of men. The very idea of transmission of any such commission was absent from the thought of the Apostolic Age, if only for the simple reason that no succeeding age was looked for, in view of the expected bodily return of Christ within the first generation of the Church's life. The whole Catholic notion in the matter is thus a pure anachronism. But if so, the matter must remain for us all one of 'doubtful disputation' – in St. Paul's language in Rom. xiv. – for the Christian conscience, save on the *a priori* hypothesis of Church tradition as infallible in its interpretation of what was originally entrusted to it by the apostles, whether in the abiding form of written words or in the changeable form of oral teaching. This is the logically consistent theory of Romanism; and it alone can bear the weight of the exclusive claims which other types of Catholicism would fain build on their basal principles.

I repeat, then, that the Christian conscience cannot, under a non-legal gospel such as Paul championed, rightly be confronted with episcopacy as indispensable before God, or 'in the court of conscience,' to normal Church fellowship or the grace of any Christian sacrament. That episcopacy is for practical purposes indispensable for our realizing, within any time that the human mind to-day can forecast, that working Church unity among Christians of a world-wide or Catholic kind which is now felt to be so needful, is a very different proposition. It is one of which I myself am deeply convinced as a matter of the higher expediency, in the interests of the whole Church and its work in the world. But the adoption of episcopacy on that basis must come about for reasons manifestly integral to the essential spirit of the gospel, as a gospel of mutual love between the members, not of a divine State or polity, but of God's 'family of faith.' The morally coercive method of Catholicism, in trying to impose on all consciences its own theory as to the nature of episcopacy, is alien to the very spirit of Christ, which here is surely self-evidencing to all Christians as such.

But in fact the great Lambeth Appeal of 1920 carried us far beyond the point of the traditional 'Catholic' estimate of the Christian character and value of the non-episcopal Communions, to which, among others, it addressed its fresh call to unity. That appeal was on a basis not excluding but explicitly, and even thankfully, including the recognition of diversity of gifts of insight and of earnest endeavour to embody what of the full and richly variegated wisdom of God, contained in reserve for all, each Communion had been able to receive, in trust not only for its own children but also for the whole Body of Christ. Of that one Church each Christian Communion, in spite of external division, still remains a living part. The fact that it has proved so hard for the Bishops who issued that Appeal for 'unity in diversity,' and a diverse rather than uniform unity, to act up to the level of the vision of fellowship in Christ's one Church which lay behind that Appeal, only shows more clearly how truly inspired of God was that historically unique appeal. I for one cannot doubt that it was not only epoch-marking but also epoch-making. Things can never be as before, between us and the Anglican Communion. For those who responded in any real sense, the old sharp antithesis of Catholic and Protestant has gone for ever. Evangelic Catholicism and Catholic Evangelicalism have begun surely, however gradually, to replace them; and practical results for unity are bound to follow. Inter-communion must come, and that before very long, in some form or other. Already we have the most important acknowledgement, made by an official Anglican Committee of Bishops and other divines, that certain non-episcopal ministries are true ministries of the Word and sacraments within the one Church of Christ.

Another result of a more immediately practical kind is the South Indian Scheme of Reunion, whatever its exact issue in the near future. That depends not a little on the Lambeth Conference just about to meet, and to a real, if less degree, upon ourselves and those whom we here more or less represent.

Yet another was the Lausanne Conference on Faith and Order of 1927, when seen in its true light and perspective, as met simply to take stock of the existing situation as regards actual differences of conception and the degree of unity in underlying ideas tending to draw all together, and thereby to learn how to surmount those differences as barriers to religious inter-communion and so to full co-operation in the work of the Kingdom of God at large, on the lines of the Life and Work Conference of 1925 at Stockholm, and face to face with other religions. On the basic subject of the gospel, those met at Lausanne, including even the Oriental Churches which take their stand on orthodoxy of creed and customs, found themselves in essential unity and were able to frame an agreed report as to the Church's message – an unparalleled thing, and one surely of momentous import for the future. Thus the *ultimate* basis of unity was already recognized as already laid of God Himself in the heart of the various Communions, a fact which the Papal type of Catholicism denies in principle. Thus a new type of Evangelic Catholicism or Catholic Evangelicism stood forth confessed to the whole world, on the one foundation of which St. Paul spoke long ago. This is none other than Christ Himself as 'clothed in His gospel' savingly experienced – to use the historic phrase of the most truly catholic-minded of the Fathers of the great Reformation, Philip Melanchthon.

It is true that when we passed – I speak as one who was there and breathed the wonderful spirit of unity in Christ felt by all in that unique assemblage – to formulate our conceptions of the concrete institutions in which the gospel has come to be embodied in our several theologies and Church practices, difference clearly emerged at certain points: yet, be it noted, it was difference in reflective or intellectual conceptions of the understanding, rather than in intuitive perceptions of the ideas and values of Church, creed, ministry, sacraments. To the positive meaning and worth of these for us all we gladly made confession, distinguishing the *how* from the *what* of the grace involved in each, as the gift of God to His Church. Thus even here the note of unity was very marked, though by some – the extremists on both sides, *i.e.*, those hankering most after intellectual agreement on the guarantee of like spiritual intuitions in living experience – the differences were felt yet more.

So much, then, for the present situation. What emerges from it as to the future basis of unity is to my mind quite clear: the one possible basis is *comprehension on principle*, to be attained by way of conviction or 'faith' in it as God's will and way for us, and without the pressure of moral coercion of conscience in any by the conscience of any. That is the golden rule of the Lambeth Appeal, *viz.*, 'God wills fellowship' only through mutual consideration of conscience, in its positive aspect, namely as holding certain distinctive points of emphasis in trust for the whole Church of God. Thus the road to greater unity is that of spiritual enlargement of sympathy, and of the insight which goes along with it. *Amplius* should be our watchword all round: let us learn what others have that we have been largely blind to. Thus, we Congregationalists, while we are, as Dr. A. E. J. Rawlinson in *Foundations* handsomely recognizes, perhaps the most catholic-minded of all denominations, owing to our having no Church idea in the 'connexional' sense (including Anglicanism), to compete with the idea of the One Church in the absolute or all-inclusive sense, have yet much that is precious in practice to learn from the traditional or historical type of the episcopate common to Catholics at large. It has been, and may be on a larger scale in the future, the effective symbol of solidarity throughout the Church in its organized or visible aspect, 'giving largeness of outlook and feeling for that Church both in time and space, in its continuity and in its capacity for organized unity of action. We have only to remember the Lambeth Conference of Bishops, as the responsible, normal, ganglionic centres of organic unity over large parts of the Church's being as the Body of Christ in this visible, concrete world, meeting together to realize and express the corporate mind of their Communion;

and then compare ourselves here met as a council of delegates *ad hoc*, meeting for a week and then relapsing into our several varying contexts of Church life and experience. Surely the difference springs to the mind's eye. Their solidarity too we ought to have, and yet so as not to undo or forgo what of distinctive value our emphasis on the local unit of the One Church's life of and for fellowship has given us.

Need I say that the episcopate which I contemplate, and ask you to contemplate, as likely to be one day a great co-ordinating and unifying factor in a Living Church of the future more adequate than it is now, alike to the Church idea and to the function entrusted to it in God's world-purpose for mankind, is not the historic episcopate just as it is or as it has been for most of its long history? Rather is it one modified as regards its self-sufficiency, and too often autocracy, by the complementary forms of Church organization for which Presbyterianism and Congregationalism have stood historically, and the value of which is recognized in the Lambeth Appeal. This, which is what is meant by the phrase a ' constitutional episcopate,' is the type both contemplated and embodied in principle by the South Indian Scheme. In order, however, to secure such comprehension of differences in the unity of the Gospel of Christ, savingly experienced and evidenced by the fruits of the Spirit, the inclusion of elements hitherto distinctive of Catholic and Protestants must be largely on a persuasive, not a compulsory or uniform basis. The Spirit of Jesus cannot be at home with or make terms with compulsion; such was the testimony of our Separatist Congregational forefathers, and of the later varieties of the same type known as Baptists, Friends, as well as certain other more modern forms such as the Disciples in the U.S.A. This, too, broadly speaking, is the most striking and hopeful feature of the South Indian Scheme, which is therefore a genuine Christian concordat. Christian liberty, on the basis of love for conscience in all, is its key; and without this there can be no real advance in unity. Those Anglo-Catholics who refuse such liberty on principle have no proper part and lot in the Lambeth Appeal of 1920, and no *rôle* to play in the future of Anglicanism as a Bridge Church. It has been such already, in its own past and present union of differences; and, please God, it may afford an object-lesson and concrete basis for boundless possibilities of yet wider and more conscious developments of the principle set forth so persuasively, and in so Christian a spirit, in its Appeal of 1920.

Let us go back to this and study it afresh, while the present Lambeth Conference is in session on the most responsible task of applying its root-principles yet further to concrete conditions, particularly *apropos* of the South Indian Scheme. Let us associate ourselves with that sister Conference in prayer and in every way open to us, with a view to its attaining the height of its opportunity, to the greater glory of God and the fuller blessing of mankind in and through the Church of His beloved Son, their Saviour Lord and ours.

THE LIVING CHURCH: ITS UNITY

'LET THOSE UNITE WHO WILL UNITE'

II. BY THE REV. WILLIAM E. BARTON, D.D., CHICAGO, U.S.A.

ON THIS FIFTH DAY of July, in the year of our Lord one thousand nine hundred and thirty, for the first time since the creation of the world, this International Congregational Council and the Lambeth Conference are holding simultaneous meetings, and that within a few miles of each other. It is quite possible that neither of these two notable gatherings will be influenced directly and to any marked degree by what is done in the other; and yet this subject of the unity of the Church is the foremost topic in each gathering. So deeply are we Congregationalists interested in it that few of the speakers who have preceded me on this platform, though assigned topics of their own, have been able to keep away from mine ; and in the Lambeth Conference the temptation will be great for every speaker to declaim upon this theme. It might not seem too much to pray for that these two œcumenical bodies, guided by the same Holy Spirit, should give forth utterances so clear and consistent that they should reach mankind as the North Star, a twin star, sends a blended and unified light on earth for the permanent guidance of humanity.

I have lately read the official records of the six Lambeth Conferences prior to that which is this day assembled. They contain much that we may admire and emulate; but with good conscience may the Bishops confess that they have said many things that they might better not have said, and have left unsaid much that they ought to have said. I devoutly wish that I could speak better of our own utterances. Our Council of 1920 said fewer futile things than the Lambeth Conference of the same year because we gave forth utterances on fewer subjects. We adopted about a dozen resolutions, some better and some worse, and they had eighty. Only in this respect of brevity were we better than they. The Lambeth Conference first came into being because Dr. Colenso, a missionary Bishop of the Anglican Church, had discovered that Moses had assistance in the composition of the Pentateuch. The Conference should have convened to hail the new truth, and honour its discoverer. That was not precisely the occasion of the Conference. Dean Stanley refused the use of Westminster Abbey for its closing session. As for our own first International Council, though it met in the City Temple, Dr. Joseph Parker declared that he would fumigate his pulpit before he entered it again.

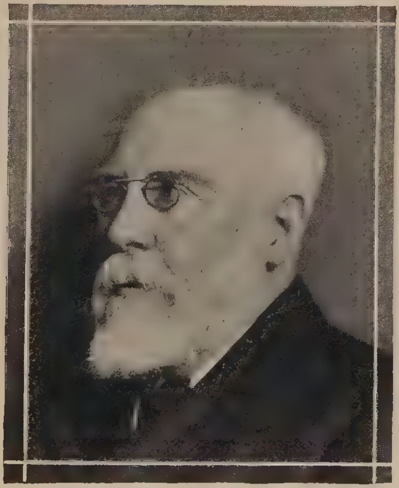
Chicago is a good city with a bad reputation, the latter conferred upon it mainly by the conduct of people from other and more reputable towns who go there to misbehave. Many good things come out of

REV. THOMAS YATES, D.D.

REV. FREDERICK L. FAGLEY, D.D.

Russell, London

REV. T. W. JONES, M.A., B.D.



Swaine, London

REV. A. E. GARVIE, D.D.

Chicago. In that city, in the year of our Lord 1886, the General Convention of the Protestant Episcopal Church in the United States convened, and took into consideration – among other things – and heartily adopted the report of a committee which stated that the Episcopal Church did not seek to absorb other Communions, but desired to cooperate with them on the basis of a common Faith and Order; and that for the purpose of the restoration of unity four – and only four – fundamental agreements were essential; namely, an acceptance of the Holy Scriptures, the Nicene Creed, the two sacraments of Baptism and the Lord's Supper and 'the historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.'

This was a most courageous utterance, and it came to the Convention signed by one thousand clergymen of the Episcopal Church, including thirty-two Bishops. They recognized 'with deep regret that under present conditions it is useless to consider the question of reunion with our brethren of the Roman Church, being painfully aware that any proposal for reunion would be entertained by that Church only on condition of a complete submission on our part to [its] claims of absolute authority.'

In 1888 was held the third Lambeth Conference. To it went this Chicago declaration, and it was by far the most important matter considered at that session. Some slight changes were made (they cannot be called improvements – but did no great harm) and the Apostles' Creed was added to the Nicene Creed for acceptance, and then the Lambeth Conference adopted the Chicago declaration, and it became known as the Chicago-Lambeth Quadrilateral.

This noble declaration gave to the Episcopal Church in Great Britain and the United States a proud distinction, and a leadership in discussions relating to Church Union. It is a registered high-water-mark. It has never since risen.

Ten years later the fourth Lambeth Conference considered the question whether any further progress might be made toward Church Union, and made swift haste to utter a curt negative. This was done in full knowledge that its utterance would be ' discouraging to many loving hearts.' It set forth in laboured argumentation the reasons why the Bishops assembled could make no more 'concessions' (as if faith in the Bible and the other three articles had been concessions) and it began a process of defensive entrenchment widely different in spirit from the frank and generous attitude of the Chicago-Lambeth proposals. The Chicago-Lambeth Quadrilateral, if it had been as generously interpreted as it was nobly devised, and if it had been ungrudgingly adhered to, might have carried a divided Christendom far toward union. If we have made any progress in that direction in the past forty-two years it is not because Lambeth has in any of the four succeeding Conferences spoken in any more generous terms than the utterance of 1888.

One reason is evident. It is that in the interval the Anglican Church, influenced by Lord Halifax, Mr. Gladstone, and others, had become greatly interested in Papal recognition of Anglican Orders; and while the flat refusal of the overture by Pope Leo XIII, in 1895, might have promised a renewal of interest in Protestant union, it cannot be claimed that this has been the case. The Lambeth Conference of 1920 uttered an impressive but futile declaration of willingness to exchange with other denominations what it called 'forms of commission' in the ministry, but this was not regarded as a reciprocal arrangement nor has it notably advanced the cause of Christian unity. It was a far cry from the spirit of the Chicago-Lambeth Quadrilateral.

When, in 1910, at the Edinburgh Missionary Conference, the Right Rev. Bishop Manning of New York moved the appointment of a Joint Committee to take under advisement a World Conference on Faith and Order, the motion prevailed with unanimity and enthusiasm. The World War delayed but did not destroy that Conference; on the contrary, it added a new impetus to the movement. Organized Christianity ought to have been powerful enough to have prevented such a war; and conceivably might have been so if it had been united. In a very real sense the delay caused by the war was a help to the Conference. Thus doth God make the wrath of man to praise Him; and He has some measure of success in restraining the residue thereof.

Too high praise cannot be given to the Episcopal Church for keeping this movement alive and bringing it to a successful accomplishment. That Communion was not at any time alone, but it was throughout distinctly in the lead. The foremost exponent of that movement, Bishop Brent, is to be remembered constantly with solemn gratitude. He put his very life into it.

Long delayed, the Conference convened at Lausanne, in Switzerland in August 1927. Of the nobility of its personnel, the high and devout spirit of its leadership, and of the truly Christian and catholic conduct of its sessions, too much cannot be said. It is not the purpose of this paper to review the proceedings of that notable gathering.

Of the noble and scholarly and consecrated body which assembled in Lausanne, I wish to say only two things. The first is that while it called itself, and undertook to be, a World Conference on Faith and Order, it was not quite all of that. There was very little conference on Faith, for we found ourselves essentially agreed about Faith. It was not a conference on Order, for there we did nothing but to register our disagreements. It was not precisely a World Conference, for Rome hardly cast a contemptuous glance in our direction, and the Greek Churches withdrew as soon as they discovered what it was all about. It was a Conference of European and American Protestants, and of missionaries from those countries. The other thing I wish to say, and then forget Lausanne, is that our agreements were immediate and grew spontaneously out of the spirit of unity which we took there with us, and our disagreements emerged as we proceeded. Our serious clashes were in the third and final week. Heaven alone knows how far apart we might have been had the Conference continued for a fourth week.

I mention Lausanne, not to discuss it, but to pay a tribute of honest praise to the Anglican Church for its initiation and accomplishment, and to record that in the judgement of eminent leaders in that Communion Lausanne disclosed the inability of the Anglican Communion to lead further because of its own internal divisions. I quote as a typical example one of a half-dozen recent editorials in the leading High-Church paper in the United States, prepared in anticipation of the Lambeth Conference, and published April 12, 1930. It could be matched by similar utterances in England :

> 'No one would dare to undervalue the importance of all work done in the cause of real Christian unity. Since Lausanne, however, it is only too evident that almost every effort made by Churchmen, alike in England and America, to further the cause of reunion, has only served to emphasize the lack of unity within our own body. Are we not a little too anxious that the leadership in the great task of promoting the reunion of Christendom shall remain with the Anglican Communion ? From the days of the "via media" to the present "Bridge Church" we have been so convinced of our mission to reunite the scattered forces of Christendom that we are surprised when Rome not only fails to accept our good offices but resents them. Then we turn eagerly to the great Protestant Communions who may be willing to join with us, or have us join with them – but only on terms which would . . . mean the abandonment of the whole idea of the "via media," or "Bridge Church." The result is that every attempt to exercise a leadership in the cause of Christian unity has recently been the occasion of a sharper and often a more bitter emphasis on our internal dissensions. Moreover, such happenings as the recent episode at St. George's Church, New York, do not increase the respect of our separated brethren for the "leadership" of the Anglican Communion in the matter of the reunion of Christendom. A Church which is to give "leadership" must know where it is going. It cannot effectively lead in two opposite directions at the same time. The result of the failure of well-planned efforts is discouraging enough, but a succession of failures to exert "leadership," obviously due to lack of foresight, consideration, and ordinary prudence, dissipates all confidence in capacity for leadership – and has a damaging effect upon loyalty and enthusiasm in the ranks. Again – is there not a real warning for us here ?
>
> 'It is time for us to take counsel together. We dare not ask any man or any group to be untrue to convictions, but we may well suggest that the time has come to focus our attention on the duty and obligations of the Anglican Communion throughout the world in the fact of the world's desperate need of the salvation that is in Christ Jesus. We submit that if we were for some time to concentrate our attention on that great subject we would see the problems involved in the reunion of Christendom and our own relation thereto in a much better perspective. We should realize that a thousand years are with the

Lord as one day, and that we might wait until He opened the way before we set about exercising our gifts of leadership.'

This statement does not stand alone, nor is it to be disregarded. It is the complete collapse of the well-known conception of the Anglican as a 'Bridge Church.' I do not discuss here and now the probable deliverances of the Lambeth Conference of 1930; I merely say that while we shall be profoundly interested in what the Bishops shall find themselves able to agree upon, we have no good cause to wait for any oracle from that quarter.

The Chicago-Lambeth Quadrilateral now returns to us, materially modified, in the South India proposals, of which it forms an important ingredient. Two modifications are of interest. First the Churches combining with the Anglican in that proposed merger are to enter not on the basis of their standing as Churches, but on the Christian character of their membership; and secondly, instead of a forthright statement that the Anglican Church does not desire to effect union by absorption, the plan frankly provides that there shall be but one Church in South India, and that shall be episcopally administered. The plan professes to combine elements from the Congregational, Presbyterian, and Episcopal systems; but it is a system which is in effect a conversion of all the other Churches and ministries into Episcopal Churches and ministries, beginning immediately and completing its conversion in thirty years. It is not my province to say whether that is the best way or not. I simply say that if it is indeed the best way for India, it does not follow that it is best for the United States.

If those of the non-Episcopal Churches who are convinced that any union to be contemplated with Churches in which Bishops give character to the accepted form of government decide – in advance of the necessity – that they will accept episcopal government, they will be likely by such decision to sever their relations with a much larger number of Christians with whom they have much more in common and who will regard that step as unnecessary at least for the present. Let us cross the bridge to episcopacy when we come to it if we ever come, adapting our methods of oversight to our present needs and blocking no avenues toward closer and larger union. If we make haste to declare for episcopacy we shall lose the co-operation of bodies like the Baptists, the Quakers, the Plymouth Brethren, and others, in aggregate far outnumbering the Episcopalians, and shall foment needless divisions among Congregationalists and Presbyterians and Disciples of Christ. Let us permit no stuffing of the ballot-box by counting in advance a purely artificial majority by reckoning as present and voting those who, like the Greek Orthodox and the Roman Catholics and the Anglo-Catholics, form no part of our present quorum. To tell us Congregationalists that we must not consider a union with Methodists and Presbyterians without providing a scheme which we think might be adapted to the customs of the Greek and Roman Churches is to say that the United States must not re-elect Herbert Hoover President of the United States in 1932 because India would presumably prefer the election of Gandhi.

It now is forty years and more since the promulgation of the Chicago-Lambeth Quadrilateral, and we still are at the Kadesh-Barnea of the dogma of the alleged historic episcopate. It is time for us to remember that the children of Israel never entered the land of promise by the Kadesh-Barnea route. The purpose of this address is to declare that route a blind alley, and to proclaim that there is a better road through Jericho, and to blow a gentle blast upon the ram's horn.

First of all, let us eliminate all talk about '*re*-union.' That word begs the question and expresses a fallacy. The prefixed syllable 're' has been badly overworked in Christian theology. It has no significance for God. His shadow does not move backward on the dial. The union that we want is not *re*-union. We will not hamper the leadership of the Spirit of God in guidance toward the unity of the future. We may halt longer than we ought at Kadesh-Barnea; we may wander too long in the wilderness; but we shall not go back to Egypt. We will not repudiate the Reformation or the glories of our Puritan tradition. We remember Lot's wife, and face the future.

Further, let us recognize the unity that now exists in the Church of Christ. It is very real and very large. It was this prevenient unity that produced the Lausanne Conference, and not the reverse. Let us do away with our hypocritical days of prayer and confession of sin concerning disunity, and make the most of the unity that exists. That unity is probably greater than ever has existed in any previous age of the Church. Jesus and John the Baptist were leaders of divergent sects within the Church; deny it or call it by other names if it pleases you better, but the facts remain. We have four Gospels because no one Gospel could satisfy all divisions within the Church; assign other reasons if you like, but this is the truth. Paul and the Jerusalem Church got on together by keeping far apart; the sectarian cleavage is writ large in the New Testament. And on the whole it had its value. Jesus recognized the fact that the sectarian difference (for it was that and nothing less) between His group and that of John the Baptist afforded a profitable basis of divergent affiliation for Christians differently minded (Luke vii. 32). Paul recognized the value of sectarian division, even of that which opposed him and said, 'Therein do I rejoice, yea and will rejoice' (Phil. i. 18). Let us endeavour to see the unity that underlies diversity, even as Jesus did and as Paul did, and to sing, with better spirit than its author ever could have sung, the hymn: 'We are not divided, all one body we.'

S. Baring-Gould, who wrote the line, did not believe it nor live as though it were true, but he said it and we with better spirit can sing it, for it is true. Let us stop wailing about our divisions and emphasize our unity.

We want unity and not uniformity. The progress of evolution is away from homogeneity, that in diversity may appear the larger unity of the divine method. Whatever of unity the Church possessed in those widely divergent experimental years that belonged to the Apostolic Age, with one kind of administration and form of government in Jerusalem and another in Antioch and another in Macedonia and Asia Minor, was a unity of the spirit, manifest through widely differing modes of organization. There were in apostolic days, and there are more emphatically now, diversities of administration, but the same Lord, and differences of administration, but the same God working all in all (1 Cor. xii. 5–6).

Let us endeavour to do a little clear thinking about the kind of unity we are working to achieve. Are we discussing a remote dream of unity which cannot possibly come in our own generation and ought not to come now if ever, or are we talking about a unity that we may do something intelligently to promote? Let us not make the mistake of assuming that if we strive for the largest imaginary unity, inclusive of Rome, the Greek Church, and the Protestant Churches, we shall surely be promoting all nearer unities. A gun elevated to carry a shell fifteen miles does not hit everything nearer; it hits nothing nearer, but rises eight or ten miles in the air. If we aim at unity with Rome we make it quite certain that we shall overshoot the Presbyterians and Methodists and many others, and we are not even certain of striking Rome. They not only have very different trajectories but they do not lie in the same direction.

Let us not wait for the hesitant and improbable action of those whose faces are toward past sunsets, but take counsel of those who have courage to face the dawn. We hold the Greek Church in honour, but its hour has not yet come. We wish the Roman Church well, but it is not minded toward any union that can be of any help to us. We honour and love our brethren of the Episcopal Church, but those Episcopalians who know best declare that they are too badly divided themselves to go fast toward any union that will be possible during the life-time of any Episcopalian now living. We are to say and do nothing to offend any of these, but we cannot wait for them. We are able to advance toward union, in the good old words of Robert Browne, 'without tarrying for anie.'

We are to remove our mind as far as possible from the notion that the union we are to seek is a far distant theoretical union to be participated in by Protestantism, Romanism, and the Greek Orthodox Communion. Such a union is wholly impossible at present, and would be an intolerable curse if we could have it and should obtain it. It would result in more new sects than we have ever dreamed of. We have little to do with uncertain conjectures as to origins, and still less with futile theories of ultimate forms of organization. We are to reject as a delusion of Satan, so thinly disguised that he may well laugh at our gullibility, the theory that we are to unify no smaller fractions of Christendom than those that shall immediately embrace the whole, and that meantime, for the sake of unity, we are to discuss unity but beware lest we unite. That is a fashionable position on the part of some who prate much of unity, and is one reason why the Devil is so constant and so highly amused an attendant upon conferences regarding unity. The Devil is no fool.

If the question of the form of unity we are to seek consisted in discovering the form and method of the apostles, we Congregationalists could enter into the discussion with some confidence and could argue as lucidly as any other group for the thesis that the apostolic Churches were local self-governing bodies, and that we have preserved the true apostolic episcopate in our ordination. This, indeed, we most surely believe; and it is noteworthy that no Pope has ever declared Congregational Orders to be void. It is not certain that the present Pope could consistently do so in view of some things which his predecessors have said. The Anglicans may yet have to come to the Congregationalists for valid Orders; we certainly shall not go to them to validate ours.

One of the dangerous defects in our Conferences on Faith and Order is the tacit assumption that the one and only path to unity is in governmental, sacramental, and liturgical uniformity. It may be that this is the very reverse of the method that we ought to be pursuing. Whether we are ever to have an organic unity of such sort as to make any one creed, ritual, or form of government obligatory is much more than doubtful. If ever such unity is reached by those who think themselves or are thought by others to represent organized Christianity, some prophetic soul, rising as prophets have always risen, outside the sacerdotal order, will smash the system with a new Reformation; and when the descendants of such prophets begin to be ashamed of these reformers, and yearn for the soothing cadences of an unquestioned and unquestioning uniformity, then may they be denounced as of the seed of Ichabod. John Stuart Mill was right when he declared that no error is so dangerous as a truth that has ceased to provoke inquiry and possible dissent. The progress of life is not from complexity to uniformity but from uniformity to variety. The unity of the Christian Church must be a unity of widely varied life. When this ceases and we have all one creed and one form of worship, then in the midst of life we are in death. The unity we are to strive for must be one which not only permits but encourages dissent and research. The Church should be and must be as hospitable to a diversity that will encourage the discovery of its own defects as are the large corporations who spend millions a year in the hope of discovering defects in their own products before their competitors do, and who are ready to scrap acres of machinery whenever a better method is found. We must not give up our liberty for the sake of any throttling uniformity; nor does the spirit of unity require that we shall do so.

The shallow and measured ditches which our conferences laboriously dig for the flow of the waters of the river of unity may not count for much when the fountains of the great deep are broken up. From the Mission-fields come significant tidings that give promise of unity in spite of the well-laid and often obstructive plans of those who talk about unity.

The abolition of slavery in the United States came in spite of the

Abolitionists and by means which they disavowed and bitterly opposed. Instead of their rallying to the support of Abraham Lincoln in the national election that followed his proclamation of emancipation, the Abolitionists held a bolting Convention of their own, nominated John C. Fremont, and offered to withdraw him if Lincoln would withdraw. Thus, as not infrequently, have mighty and successful movements triumphed in the face and against the opposition of those who sponsored them.

Thus it may be with Church Union, and I think that literally the first of those sponsoring it will probably be last in its acceptance.

But in what form did Lincoln begin the movement that ultimately wrought out the successful policy of national freedom ?

First, he had a conviction that a house divided against itself could not stand, and that ultimately the nation must be either all slave or all free.

Secondly, he sought assurance that slavery, whose existence under the constitution and law he was compelled to recognize, was tolerated as a recognized evil, in the hope of its ultimate extinction.

Thirdly, he was determined that, so far as his own policies might have weight and influences, there should be no extension of slavery from the States into the Territories.

Here was where he had his battle with Stephen A. Douglas, and here is where he ultimately won his success.

May it not be that in Christian unity we shall find wisdom in a similar method, and resolve that however long we shall have to tolerate sectarianism at home, we will be no party to any sectarian extension of Christianity into any Mission land ?

It is to the unions in the Mission-fields abroad, and the federation of some thousands of churches of different denominations in villages and towns in the United States and elsewhere that we see the signs of promise. Shall we continue to call and attend World Conferences of Faith and Order ? Certainly. Shall we send invitations to the Episcopalians, the Romanists, the Greek Orthodox, and the rest ? We shall not fail to do so. But while we stand in the valley, watching the water-meter as we prepare to turn the spigot that we suppose is to flush the sluggish channel, let us keep an eye on the sky. Already there are clouds larger than the hand of a man, and some of them look like the veritable hand of God. We may have need to desert our puny water-systems and climb to higher levels, for there is the sound of abundance of rain.

Let us preserve the unity that happily exists in our own Communion, a unity whose very soul is liberty. Let us beware of still-born and divisive schemes of union which are invitations to new and disastrous dissensions. Let us integrate our own denomination in constructive effort, looking toward organic union with those bodies with which we have most in common. Let us love all Christians and believe that any Christian who is acceptable to Jesus should be acceptable in any Church. Let us call no man common or unclean whom God hath cleansed. We cannot determine the alignments of coming ages, and we may leave to the remote future union with those sects about whom we know very little and who know quite nothing about us. We will not fail to love them, but we will not for the fatuous hope of union with them defeat such union as is possible in our own generation. We are competent to issue our own terms of union, which are not ours but Christ's, and we will exclude nothing which He includes. Let us go forward toward such union as is possible for us to promote in our own day and generation, and that 'without tarrying for anie.' Let those unite who will unite.

THE LIVING CHURCH: ITS UNITY

The Relationship of the Congregational Church to Other Christian Churches

BY THE REV. K. L. PARRY, B.SC., MANCHESTER, ENGLAND

The title is significant. ‘The Congregational Church.’ Is there any such thing ? If so, what is it ? The Savoy Declaration defines the Church as ‘a particular society of those called by the Lord Jesus Christ out of the world into communion with Himself. Besides these particular Churches there is not instituted by Christ any Church more extensive or catholic, entrusted with powers for the administration of His ordinances or the execution of any authority in His name.’ In theory that is still our position, at least in this country. We apply the word Church either to a local, particular society, or to the whole fellowship of the redeemed. The Congregational Union is a union of churches, it is not a Church. But in the title given to me, ‘The relation of the Congregational Church’ to other Churches, the word Church must mean that fellowship of churches which we call the Congregational Union. It is *The* Congregational Church not *A*. Let us first of all try to get at the real facts of the present situation. On paper no doubt, we are still as we were. We have always been careful to safeguard our independency. It has been frequently stated that the Congregational Union does not go beyond the Savoy declaration, that ‘Churches ought to hold communion amongst themselves for their peace, increase of love and mutual edification – it is according to the mind of Christ that many Churches holding communion together do by their messengers meet in a synod or council, howbeit these synods are not entrusted with any church power or any jurisdiction over the churches.’ That is still our theory. But in fact there has been a change. The Congregational Union plays an increasing part in the life of our churches. It has no authority to speak. But it does speak with authority. I took part recently in a very interesting series of discussions between a group of Presbyterians and Congregationalists on a possible union between them and ourselves. Again and again the point was brought out that while in theory there is a real difference between us, we are in fact not very far apart. Some of the Presbyterians spoke more than once of ‘the mere congregation’ contrasting it in its local outlook and limited resources with ‘the Church.’ As they spoke of the Session, the Presbytery, the Assembly, they spoke with increasing solemnity and reverence. The General Assembly seemed to them an august body, near to the ultimate seat of authority, the great Head of the Church. I was constrained at last to protest. I spoke as if the mantle of Dale was upon me. ‘ “The mere congregation,” my dear man, you know not what you say. You speak of an ascending authority; the Session, the Presbytery, the Assembly. With us it is exactly the opposite. We move from the centre to the circumference as we go from the local church to our Union Assembly. "The mere congregation," as you call it, is to us the thing itself, the Church of Jesus Christ, the household of faith, the Body of Christ, the two or three who being gathered together in His name claim His promise. He is there. What you call "the mere congregation" is to us the most august society on earth. Oh yes, I know that they are mere nobodies, just a little group of middle-class tradespeople, servants, labourers, and the like. But these are the redeemed of God, "called to be saints." We are conscious as we enter that we are on holy ground. "To be at a Church meeting" – Dale's famous words are classical – "to be at a Church meeting, apart from any prayer that is offered, any hymn that is sung, any words that are spoken, is for me one of the chief means of grace. To know that I am surrounded by men and women who dwell in God, who have received the Holy Ghost, with whom I am to share the eternal righteousness and eternal rapture of the great life to come, this is blessedness. I breathe a divine air. I am in the new Jerusalem, which has come down out of heaven from God, and the nations of the saved are walking its streets of gold. I rejoice in the joy of Christ over those whom He has delivered out of eternal death and lifted them into the light and glory of God. The Kingdom of Heaven is there." And this is what you call "the mere congregation." If we have any feeling of solemnity at our Union Assembly meetings it is because we are conscious that we represent those little groups of redeemed men and women.' As I spoke of this great ideal my friends were impressed. 'Yes,' they said, 'that sounds very beautiful, we too could wish that we had more of that divine consciousness in our congregational meetings.' My brethren, before I had ceased speaking I blushed and I trembled. I knew that I had spoken of that which is not. Where do we find a Congregational Church like that to-day ? In fact, in practice, are we not all Presbyterians ? Are not our churches managed by deacons, and when we meet in our County and National Unions is it not feeling, in all humility, that we are a selected body, gathered together to seek the guidance of the Holy Spirit, that we may advise, help, and strengthen local churches many of which are struggling causes ? Now I am convinced that we shall have to make up our minds about this. The old Independency is a perfectly clear conception of the nature of the Church. It can be made to appear very beautiful. But does it still exist? Or rather let us ask do we want to revive it ? Or are we going to try and develop a Church consciousness in our Unions ? But I speak as though they were contradictory. Cannot we have both ? Is it not possible that the local fellowship might be enriched and strengthened and not impoverished or weakened by a development of the wider fellowship ? Take the case of a church that is seeking a new minister. What happened in the old days ? Did the members meet and without further ado wait upon the Holy Spirit to suggest a name ? Far from it. They invited the men they happened to know to occupy their pulpit. They wrote to leading ministers. They heard all the suitable men they could. Then they did earnestly seek for guidance, and we believe it was vouchsafed to them. We may fairly claim to have developed a sensitiveness to spiritual guidance in these matters which is of real spiritual value, and I for one hope that we shall never so much as cast the shadow of outside interference over it. The Word of God must not be bound. But what happens to-day ? It is not essentially different. The final choice is still with the local church. But they have a far wider range of selection. The Moderators are able to put them into touch with suitable men all over the country. Autonomy is not destroyed when you extend the range of its operations. But if it is recognized that in the choice of a minister it is an advantage to be able to draw upon the whole fellowship, is it not equally true that in that choice the interests of the whole fellowship should be consulted ? When we choose a minister we are concerned with all the churches. Is it not equally true that all the churches are concerned in the choice we make ? That is really all the Presbyterians ask for.

The suggestion I want to make to you is this – that the difference between the Independency of the seventeenth century and the Congregationalism of to-day lies not so much in theory but in the entirely different circumstances under which we live. Try and imagine a little Independent Church in a small provincial town in the seventeenth century. The majority of members never left their native town. The population was very small, travelling was a rare and hazardous adventure. There was no regular post, no trains, no motor cars, no telephone, no telegraph, no wireless. To-day I can leave Manchester in the morning to attend a meeting in London at noon and return to meet my deacons in the evening. In the course of a year I meet a few people in London more often than some people in my own congregation. In a word, the Congregationalists of this country are becoming conscious of themselves as a body, as an intimate fellowship, in a way that was never before possible. Now one reason why our fathers laid such stress upon the local fellowship was precisely because it made possible an intimacy of contact and communion. Listen to John Owen on this point: ‘One great need of the Church was that we might have a direct exercise of His command of love to believers. "I will try you here," saith Christ; "I require this of you, to love all the saints, all believers, all my disciples." You shall not need to say you must go far, this way or that, for objects – I will give you circumstances by which you may be tried; cast yourself into such a society by my order and appointment as wherein you may have immediate objects for the exercise of love to the utmost of what I do require. If we find a person who is orderly admitted into Church society he is as certain and evident an object of our love as if we saw him lying in the arms of Christ.’ Or in the language of this prosaic age, to make fellowship real, make it local. But local has a very different meaning in these days of rapid transport. May we not go further and say that the Congregational Union itself is not too large a unit to be a fellowship conscious of itself in Christ ? And not the Congregational Union only. Has not the gathered church of an earlier day become the denomination of to-day ?

The suggestion has been made before. Canon Lacey, in *Unity and Schism*, writes as follows: 'I speak of Independency as if it still existed in full vigour. It does not. It has proved impracticable. On a small scale in a restricted field, it could work. On the field of the wide world this multiplicity of small churches becomes absurd. Grouping at least is necessary. The result is denominationalism. It is a product of Independency, its inevitable outcome, the adjustment of its principle to the obstinate facts of life.' Need we be ashamed to confess the truth of that ? Have we lost anything essential in the process ? What is the essential witness of Congregationalism ? To say that it is purity of membership would be an invidious claim to make. To say that it is a particular form of polity would be almost a reversal of the truth. Was not Dale right when he said that it was the distinctive work of Congregationalism to recover the true idea of the Church ? And is it not this, that the Church is a fellowship, rather than an institution ? It was in this sense that we went back to the New Testament. The Church existed as an organic fellowship long before it became an organized institution. In the words of Dr. Forsyth, 'The Church was an organism, not an organization, the body of Christ, corporate but not a corporation. . . . The deadly thing that happened in catholicism was the identification of the Church as religious with the Church as a statutory polity.' Most of the discussions on union have been based on the assumption that Christ founded an institution, the framework of which is the episcopate. And the problem is, How to get the various Churches within that framework. We repudiate the very basis of that argument. The Church began as a fellowship, and all questions of order and polity are secondary. The success of Congregationalism is to be measured, not by the number or the size of Congregational Churches, but by the degree to which the essential idea of Independency has permeated all the Churches. To quote Canon Lacey again: 'Whenever you speak of the Roman Catholic Church or of the "Anglican Church" you are doing homage to its influence, *i.e.*, the denominational idea, and are probably not very far from the acceptance of its principle. You suggest the existence of distinct Churches fundamentally independent – and,' he adds, 'you imply the abandonment of the foundation of visible unity.' Is this last statement true ? Is organic unity necessarily organized unity ? What is the unity we wish to make visible ? Is it not our unity with the whole company of the redeemed in heaven and on earth ? Is it not our unity with all who share with us the 'life which is hidden with Christ in God' ? Its essential note must be inclusion, not exclusion. Brethren, the Roman Catholic Church has many claims to our admiration and homage. But one accusation we do in all charity make against her. She is a standing offence against the unity of the fellowship of all believers.

Now in all this we are not saying that we are satisfied with the present organization of the fellowship. There are gathered churches, Congregational Churches, which have long ceased to justify their separate existence. And there are larger gathered units, denominations which are so similar in tradition and atmosphere that not to meet together is an offence against the fellowship. The Methodist Churches have realized this and will soon be united in one body. There are signs that the Congregationalists and Presbyterians and Baptists in this country are seeking closer corporate union. When a distinguished Presbyterian like Dr. Oman can say: 'A catholic *ecclesia*, a Church in its wholeness, we acknowledge wherever two or three are met in the name of Christ, that and that alone, adequately and exclusively constitutes a Church of Christ. . . . All believers are priests qualified to appear before God both for themselves and their brethren . . . and if need arose and the order of the Church were not disturbed thereby, qualified to adminster any Christian ordinance,' there seems little to divide us. And would not the gains be great? The material gains are obvious. It would enable us to re-distribute our forces. The trouble to-day is not a redundancy of churches but a wrong distribution. Financially it would lead to economy and efficiency; and may I say that the problem of finance in our churches to-day is a very grave problem? The burden of debt and poverty lies very heavily on many of the churches and hinders their spiritual work. Would it be a spiritual gain? That needs more careful thought. It would not be a gain if it led to any restriction of our complete freedom from creeds. Canon Streeter may be right in his contention that if no other branch of the Church had a definite system of doctrine, Churches like ours which dispense with creeds altogether would be compelled to evolve one. But there was never a day when there was more need of a Church which believes that 'the faith' was 'once for all delivered to the saints' and not embodied in a creed. Nor would it be a gain if it obscured in any way our witness to the priesthood of all believers. But the real test of spiritual gain is the effect it would have upon the individual churches. Only one thing will vitalize the local churches, a recovery of their evangelical mission. A story used to be told during the war of soldiers being paraded and told to fall out according to their denominations. The Presbyterian chaplain was there to claim his little lot, and the Anglican and the Baptist and the rest. Then a Salvation Army officer stepped forward. 'All you chaps that belong to nobody come with me.' There is a good deal of truth in that old story. We are all in danger of thinking that it is our duty to look after our own little lot. But if Jesus Christ can be said in any real sense to have founded the Church it was on that day when He called men into faith-fellowship with Himself and love-fellowship with each other, that they might become fishers of men. The chief danger of our divisions is that we are always inclined to think that we are there to bear witness to some particular point of view instead of to the gospel.

But while evangelization must be the work of the local church it needs the largeness of outlook, the organization, the spiritual statesmanship, which an even larger measure of unity can do so much to secure. The next step therefore should be federal union between these larger groups. But there is more to be said than that in favour of federal union. Do we not need to-day to give a deeper meaning to the word 'evangelization'? We have thought of it in the past in territorial terms. Our fathers were inspired by the vision of an evangelized China and India and Africa. Is it not our task to evangelize the great departments of human thought and enterprise? Our task is to Christianize industry, and politics, and science, and art. I must not go further into that now. But is it not clearly a task which needs all the strength and power of our united resources? This then is the way we seem to be moving in this country. Before very long we shall see the Nonconformist Churches gathered into two main denominations.

What is our relationship to be to the third great denomination, the Anglican? Upon one point I think I may say that our minds are made up. Recognition must precede union. And may I say here what I think needs saying, that the difficulty is not all on one side? We are told that we must accept episcopacy. We do. The day is long past when we refused to have communion with an episcopalian Church. We do not deny the validity of episcopalian ordination. But if we are asked at the same time to deny our own, we never shall. We are asked to accept the fact of episcopacy but not a theory. But the *necessity* of episcopalian ordination *is* a theory. We are asked to be comprehensive in the forms and ceremonies of religion. Who is more willing than we are? We have no objection to a liturgy so long as it is not imposed upon the faithful. As for ritual and ceremony there is at the present moment a Congregational Church in London in full communion with the Congregational Union from which a Roman Catholic is said to have gone saying that he preferred his own simple service. I think I may say that there is a general feeling amongst us that there is room within the fellowship for experiments of this kind in methods of worship. But it is one thing to say that there is room for a sacramental system within the fellowship, and it is a very different thing to say that the fellowship must be confined within a sacramental system. But the difficulties are not all on one side. I speak in all charity, but the difficulties are not all on one side. What about Church membership? Confirmation will have to mean a good deal more than it sometimes appears to us to mean if it is to be the equivalent of membership in the Church of Christ. We do not deny episcopal ordination, but it takes more than the laying of a Bishop's hands upon a man to whom a living has been presented to make a minister of the gospel. And again, it needs to be said that a Church which confines its worship to forms prescribed for it by a secular Parliament is one with which indeed we do not refuse to have communion, but we must be forgiven if we wish for them a like liberty as we enjoy. But we do earnestly desire a closer union with the Anglican Church. We invite them with deep earnestness to enter into federal union with the evangelical Churches of this country.

Now suppose this were to happen. Suppose we had in this country three great denominations, the Methodist, the Anglican, and a union between the Baptists and Presbyterians and ourselves, what next? Do we wish to see a corporate union of all these bodies? Still further, is it our ultimate aim and prayer that there should be a world-wide universal Church visibly one? It is not impossible, I think, to conceive of such a Church on a Presbyterian basis. But do we want it? We have the warning of history of the dangers of institutionalism on this scale. Would history repeat itself? Surely the conditions are entirely different. The bane of the medieval Church was that it was based on Roman imperialism. A Church on a democratic basis would not be open to the same dangers. Above all, rapid transport and means of communication have transformed the world. This shrinkage of the world brings with it both danger and opportunity. This sudden intermingling of nationality, race, and colour portends either clash and conflict, or a new way of communion and fellowship. Is it not the supreme function of the Church to provide a basis for that fellowship which transcends all our divisions, wherein we are one man in Christ Jesus?

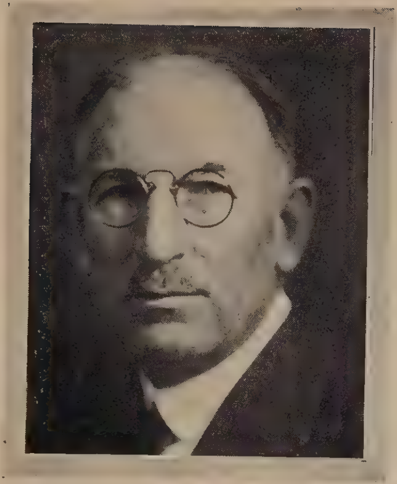
But while it is conceivable that there might be a universal Church on a Presbyterian basis, I am not very sure of its wisdom. It seems to me far more likely that we shall attain our ends by a federal union. May I quote some words from the recent report of the Simon Commission on India? 'The ultimate constitution of India must be federal, for it is only in a federal constitution that units differing so widely in constitution as the provinces and the States can be brought together while retaining internal autonomy.'

Is not this also true of the various denominations of the Church? Episcopalians may be right when they say that there are certain spiritual values in the Catholic tradition which would be lost without episcopacy. That may be true. If only they would admit that there may be other spiritual values that are inconsistent with episcopacy! Other sheep there are which are not of that fold. Must all be goats who know not the Bishop's voice? The unity of the Church must be the work of the Spirit. We know not whither it will lead us. But it is in the direction of federal union that I look with the greatest confidence and hope, for the visible expression of the fellowship of all believers. That, I believe, is the right kind of unity, not the kind often suggested to us, which invites us all to be the Jonah to an episcopalian whale. The real unity would be that of an orchestra, in which there were many instruments, but all the players played the same tune and kept their eyes on the same conductor. There is room for all the instruments in the orchestra of God.

If that day ever comes when the dream is fulfilled of a universal Church, a world-wide fellowship, in which human nature in her infinite variety is baptized into Christ, into which all nations shall bring their glory and honour, a Church as wide and deep and long and high as the love of Christ, if that day ever comes, may not our children or our children's children rise up and say, looking back upon the story of our Congregational witness, 'For this end have I been born, and to this end have I come into the world'? In the meantime, may the sound of my voice cease among you with the words of that grand old Puritan, John Owen: 'I should be very sorry that any man living should outgo

Melba, Melbourne

REV. T. E. RUTH



Bachrach

MR. FRANKLIN H. WARNER

REV. F. Q. BLANCHARD, D.D.

Russell, London

REV. MALDWYN JOHNES

me in desire that all who fear God throughout the world, were of one way as well as of one heart. I know I desire it sincerely. But I do verily believe that when God shall accomplish it, it will be the effect of love and not the cause of it. It will proceed from love, before it brings forth love. . . . In the meantime to expect unity in profession, by the reduction of all men to a precise agreement in all the doctrines that have been ventilated among Christians, and in all acts and ways of worship, is to refer the supreme and last determination of things evangelical to the sword of secular power and violence. Would Christians of all parties make it their business to retrieve its reputation – by a universal obedience to the precepts of it, it would sink a thousand of their differences under ground. The old glorious, beautiful face of Christianity would be restored to it again. . . . For my part, until, by a fresh pouring out of the Spirit of God from on high, I see Christians in profession agreeing in pursuing the end of Christianity, endeavouring to be followers of Jesus Christ in a conversation becoming the gospel, without trusting to the parties wherein they are engaged, I shall have very little hopes to see any unity amongst us that shall be one jot better than our present differences. Let us not flatter ourselves that a windy flourish of words has any efficacy in it to bring us to moderation and unity. At variance we are and at variance we must be content to be; that being but one of the evils that at this day triumph in the world over conquered Christianity.'

DISCUSSION

DR. W. E. GILROY (*Boston*) said a lay member of the Council belonging to the United Church of Canada had passed him a note suggesting that the true way of union was union between the Free Churches before attempting reunion with the Anglicans. Such union had taken place most successfully in the United Church of Canada. His own experience as a minister in Canada at the time when union was first discussed there and as editor of Congregational journals in Canada and the United States made it impossible for him not to consider the issue from the personal point of view, especially since he himself was the child of parents who reacted from Anglicanism. He asked himself at the present time whether such reaction was justified, valid, and necessary. If it were not so he did not want to stand where he stood to-day. The irresponsibility and flamboyancy of much of the professed quest of truth in modern times made all the more serious and solemn the decisions of Christian people. Newman said that private judgement, if it be not a duty, was a sin. There were times, however, when private judgement was a duty. He had found such a time when union in Canada was under discussion. That practical project of Church union did not reach him by way of the questions suggested by Dr. Bartlet: 'Do you believe the Church is the society of the Christ-life ? Do you believe that the fellowship of that life is an all-sufficient basis for the Church, and are you willing to unite with all Christians in Canada on that basis ?' Instead he was challenged by twenty Articles of Religion and by the policy of connexionalism. He was not prepared to leave the Church he loved because he was unwilling to assent to such Articles, or to accept a Church so organized, even though it did represent a great body of opinion in Canada.

Concerning relations with the Anglican Church and the Church of Rome, he believed the statement drawn up by Dr. W. E. Barton and passed by the National Council of Congregational Churches of the United States at Springfield could not be surpassed. But he was more concerned about suggestions of union affecting the so-called Free Churches – there he believed that Mr. Parry was on the right lines in suggesting the way of federation. We should make greater progress in the direction of unity thus than by scrapping our Congregational liberty.

DR. GARVIE agreed with nearly everything in the three addresses, but on some points his judgement differed. He suggested that if Mr. Parry would read the Book of Jonah again he would discover that the whale was prepared by God and that the adventure proved to be a valuable spiritual experience for the prophet !

When he heard the quotation about Christ's presence with the two or three gathered together in His name, he was always inclined to ask how few people must be gathered to secure His presence. It seemed to be suggested that in the congregation you could be quite sure of Christ's presence; when you got to the Presbytery it became problematical; and when you got to the Assembly, impossible. He protested against this implication. Christ was present in that Council; He had spoken and they had heard His voice. He was wise and gracious enough by His Spirit to control thousands as well as two or three, if they were gathered together in His name. Congregationalists must not give the impression that Christ was only in the local congregation and must not forfeit that presence when other than local congregations, by the common love of God, were gathered together in common service.

Programmes of unity must always be discussed in the light of the principle of unity. He found the basis of unity in thinking of the apostolic benediction, a truly Christian Creed which gave all that man needed – the eternal reality, the love of God, its historical revelation in the Cross of our Lord Jesus Christ, man's personal experience of that love, and the common possession of the Holy Spirit by all believers. All Christians could have that experience and, thank God, there was that unity between them. There were devout Roman Catholics and devout Orthodox believers on this foundation. But it was our duty to make that unity manifest. The spirit needed a body just as the body needed spirit. An invisible unity, if it were a dynamic thing, would endeavour to make itself manifest in the world:

(1) It would try to manifest itself in a common witness to the gospel. At Lausanne a common Message of the Gospel to the world was agreed on. It made a great effect on the world when there was such a common witness, when diverse theological interpretations did not prevent that witness's manifestation. He was brought up a Presbyterian and bought his Congregational freedom at the price of much pain, but he could not enter into any church where subscription to a creed was demanded. But that did not exclude, from time to time, a declaration of what was commonly believed. He differed from Mr. Parry, for he thought the Nicene Creed saved Christendom from a recurrence of paganism and polytheism. It was a protection against threatening error, but was never meant as a statement of living faith which was to be a limitation of the liberty of the spirit in a man's own reason and conscience in apprehending that faith.

(2) We needed more manifestation in common work together. Only thus could the great task awaiting the Church be performed.

(3) We needed to share in the most solemn and sacred experience in communion at the Lord's Table. Christian life lacked completeness unless a Christian could share with his brothers there. But it was conviction on both sides that prevented the realization of this experience. He was a Congregationalist because he found it the easiest and simplest way of being a Christian, but, equally, Anglicans had their convictions. They had stretched out a hand and we could not keep ours behind our backs; we were bound sympathetically and respectfully to listen to all the Church of England had to say. But the division would not be healed in a year or two, by one Conference or two or three.

It had been said it would be a good thing for Roman Catholics to see themselves as we saw them: it would be an equally good thing for us to see ourselves as the Roman Catholics saw us, and to see Roman Catholicism as the Roman Catholic saw it. He was convinced that Protestantism saved Christianity, and there could be no going back in the history of the Church; but he wished we had a little more zeal in these approaches to union. He suggested that the sighting of a gun was not one of the happiest illustrations in regard to Church union; and sometimes on the stormy sea on a dark night it might not be a mistake to be guided by the stars.

The REV. F. G. COFFIN (*Columbus, Ohio, President of the Christian Churches*) said it was clear they needed a lexicographer to define what they meant by Christian unity and Church union. Some meant one thing and some another. It was clear that behind the discussion there was a general feeling of a great appeal, a larger mission, and a final purpose before the Church to-day, and if Christian unity ever prevailed, it would not be while they considered it as a matter of expediency merely – for reducing expenditure, or saving the churches from embarrassments, or minimizing and improving our overhead affairs – but because of the impulse of Jesus Christ moving in the hearts of men. There was a danger in the discussions that we became more institutionally-minded than we realized. We were thinking about the combination of institutions just as we were measuring pastoral success by additions to institutions rather than by the extension of Christ's Kingdom throughout the world. We had to get rid of a large amount of institutional-mindedness if we were ever to realize Christian unity. The difficulties were great, but, given the passion of Christ, not insurmountable.

The union of the Christian and Congregational Churches in the United States was very significant – if those two bodies could not really become one there would be little hope for others. So far the way had been marvellously clear. His own people, being the smaller body, had been fearful of being swallowed up, but it was clear that the Congregationalists knew full well the terrors of indigestion, and all was well so far ! They believed they were in the middle of a very significant experiment.

The HON. JOHN L. HARVEY (*Waltham, Mass.*) thought it was of great consequence that the Churches were learning by experience to act together in many ways. He thought, however, they should act together occasionally upon questions of a distinctly spiritual kind.

The REV. GEORGE WALKER (*London, representing South Africa*) said he had been for seven years Secretary of the Congregational Union of South Africa. During that time they were engaged in an attempt to secure greater union with the Presbyterians. They struck first on the rock that the Congregational Church was the only one which stood for the idea of equality between the races. Fifty per cent. of the Presbyterians were Dutchmen, and the Dutch Church was the most conservative of the South African Churches: to them even Dr. Jones would be a heretic, and they were not prepared to combine with the Congregational eccentrics. In considering the problems of union they had to view them differently in different parts of the world.

The REV. T. W. JONES (*Canada*) said it had been implied that a minister could not retain his Congregational freedom in the United Church of Canada. He did not know a single instance in which restrictions had been placed on his belief and practice as a minister of the United Church which were not there when he was a Congregational minister. It was true that the organization was largely Presbyterian, but the spirit of freedom was there.

THE MODERATOR said that they had reached no formal pronouncement and could not very well do so because differences of attitude were clear. Yet they had done something to clarify their opinions. They were all agreed that in so far as divisions hindered the work of Christ they were anxious for closer union. Underneath all the divisions was a real unity of faith and of spirit, too. They desired fuller and more perfect fellowship between the Churches. In England there was a special problem in regard to the relations between the Free Churches and the Anglican Church, and they prayed for the time when there should be the fullest and most complete fellowship. We all wanted frank and full recognition that we were members together of the Church of Christ.

He had signed a document which showed willingness to accept an episcopate in a United Church, but the limitation of the freedom of the Spirit was too big a price to pay for union: episcopacy, if accepted, must be clearly defined as a method of government, and that alone, before Congregationalists had any right to enter an episcopalian Church.

THE LIVING CHURCH: ITS GOSPEL AND WORLD PAGANISM[1]

I. BY THE REV. CHESTER B. EMERSON, D.D., DETROIT, U.S.A.

THERE IS AN unrest to-day stirring the hearts of every people under the sun. What the issue will be no man knows. Old formulae in business and politics, society and religion, are losing their validity and so their authority. Men and women are in an interrogatory and increasingly rebellious mood. Labour is self-conscious and assertive. Capital is uneasy and fearful. Diplomacy is in the doldrums. The age is really done, though we hate to believe it. A new age is incoming. None of us can see the end of it. We are in the midst of it – our eyes are blinded by it. We find difficulty in getting a perspective. We must turn to Him who watches above the storm, who sees the end from the beginning, who keeps His wisdom in the tempest of opinions.

It may be the storm is the Lord's doing ! Perhaps He is calling us to arise and go forth to the promised land. If so, we should go unafraid, waiting the word of His will. But where we go, let us Christians be certain that no hand shall lead us but His hand. There is none who has the word of life save our God in Jesus Christ. We will insist that the reconstructions in society shall be by His wisdom and in His spirit. Then will our changes be corrections, and our goings will be forward and not backward. Jesus is our Lord, whose word we will obey. We are His professed disciples.

Now Stevenson, in *Lay Morals*, declares:

> To be a true disciple is to think of the same things as our prophet, and to think of different things in the same order. To be of the same mind with another is to see all things in the same perspective; it is not to agree in a few indifferent matters near at hand and not much debated: it is to follow him in his farthest flights, to see the force of his hyperboles, to stand so exactly in the centre of his vision that whatever he may express, your eyes will light at once on the original, that whatever he may see to declare, your mind will at once accept. Now, every now and then, and indeed surprisingly often, Christ finds a word that transcends all commonplace morality; every now and then He quits the beaten track to pioneer the unexpressed, and throws out a pregnant and magnanimous hyperbole: for it is only by some bold poetry of thought that men can be strung up above the level of everyday conceptions to take a broader look upon experience or accept some higher principle of conduct. To a man who is of the same mind that was in Christ, who stands at some centre not too far from His and looks at the world and conduct from some not dissimilar, or, at least not opposing attitude – or, shortly, to a man who is of Christ's philosophy – every such saying should come home with a thrill of joy and corroboration; he should feel each one below his feet as another sure foundation in the flux of time and chance; each should be another proof that in the torrent of the years and generations where doctrines and great armaments and empires are swept away and swallowed, he stands immovable, holding by the eternal stars.

Jesus made the unity of humanity His chief concern. The burden of

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[1] This paper was not read, Dr. Emerson's boat being delayed.

His preaching was the Kingdom of God. Not a kingdom postponed to some heavenly calends, but a kingdom of the earth right here and now. Not a kingdom composed of a few human lives isolated from their brethren and pursuing a protected road to Elysium, but the society of all mankind seeking a common goal in a common spirit of goodwill. Not a kingdom to be waited for until a miracle of God should bring it about in some cosmic catastrophe, but a kingdom won step by step by the devotion of all those who, mastered by the spirit of Jesus, work together in union with His divine will. The Kingdom is 'the reign of love in a unified society.'

Certain principles are to obtain in this Kingdom of God in contrast to the prevailing principles of a pagan world.

Fundamental is an attitude of trust as against fear – trust in the friendliness of the universe as a foundation of all learning, trust in the essential friendliness of man as a basis of social solidarity – trust in the mindfulness and goodness of God as the heart of religious worship and obedience.

Love is to be the prevailing motive which shall govern all human associations, as against hate which divides and antagonizes men into personal enmities and social feuds.

Service is to become a universal programme and practice, as against self-assertion, injustice and exploitation. Brotherhood is to break down the barriers of caste, whether determined by circumstance, inherited position, privilege, national or racial exclusiveness.

The worth of personality is to be exalted against an appalling indifference to human value.

Unity is to be accomplished by contribution and not compromise, by persuasion and not compulsion.

Force is to be superseded by co-operative good-will.

It is a vast and inclusive programme for humanity – this dream of Jesus for which He lived and died. A kingdom inclusive of every man whose motive is goodwill, whether his skin is red or white or black or brown, whether he speaks Aramaic or English or Chinese – a kingdom physical and mystical, intellectual and practical, good enough to synthesize the ethics of every religious leader from Laotze to Wesley – noble enough to provide an adequate goal to which all the nations can bring their glory and their honour.

It is a world-empire knowing no boundaries yet recognizing all national boundaries, surpassing races yet respecting all racial integrities, scornful of all castes yet hospitable to all cultures, developing social distinction only to improve social consecration, deepening patriotism in order to increase an intelligent and appreciative internationalism, intensifying racial and national geniuses to make a greater and richer human synthesis.

I quote from Dr. A. C. McGiffert:

> It is a uniting, not a dividing force – this kingdom of God. Not setting the present over against the past, the Church over against the world, the conservative over against the radical, one community, one nation, one sect over against another. It gathers

> them all up into one; for it is broad enough to include all the best of the past and of the present and of the future yet to come; grand enough to enlist the devotion of men of every people, clime, and faith; and large enough to unite the whole world in a vast confederation of labour, not for the greatest good of the greatest number but for the greatest good of all; not the good of competition which blesses one at the expense of another, but the good of co-operation which blesses both alike.
>
> Not by jealousy and envy, not by sectarian zeal and religious fanaticism, not by national bigotry and class prejudice, not by the forcing of opinions and customs upon others, but by the linking of their faiths and hopes and efforts shall the kingdom of God come.

This dream of Jesus became the inspiration of the apostles. It was for this they laboured and were faithful unto death.

They found their foes among the Jews to be an exclusive nationalism and an inflexible orthodoxy; among the Greeks, a gross materialism; among the Romans, a rampant imperialism. But they believed in the Kingdom of God and the Lordship of Jesus. They would not rest till 'at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every one should confess that Jesus is Lord to the glory of God the Father.' They had His express command, 'Go ye into all the world and preach the gospel of the Kingdom.' They obeyed. That dream of Jesus and His disciples is our dream too, interpreted in the terms of our day and yet no different in purpose nor in the means by which it may come true.

And strangely enough – the foes of the gospel to-day are the same as fought the gospel in its first trial with a pagan world.

There is first of all the *Cult of Acquisitiveness* in *Business*.

It is an outstanding characteristic of our age. 'Things are in the saddle and ride men.' The multiplication table has become the measure of success. 'Safety first' has superseded '*noblesse oblige*' as a motto either for personal ambition or national purpose. It rides in Fords as well as Rolls Royces. It quarrels over rubber and crude oil. Were it not for the protest of a Christian minority it would dominate all our councils, and but for their persistence it would control our public conduct.

We are caught in a competition of getting and spending where the rich are growing richer and the poor are growing poorer, where a pagan interpretation of 'To him that hath it shall be given and to him that hath not it shall be taken away,' obtains.

Yet things are not as bad as they were. A little reading of history will underpin our optimism. If we have not moved as fast in a juster distribution of this world's goods as we might, at least we have made much progress from the conditions that obtained in the earlier days of our industrial era. The whole commerce of life is seeded with a multitude of Christian men who are fighting predatory interests, who are subordinating the profit motive to the service motive. Such organizations as International Rotary and their allied associations are rendering an inestimable service to the world in exalting the principles of honesty, justice, and co-operation. Boards of Trade, local and national and international, are insisting upon humane consideration in the world's commerce. And multitudes of socially minded folk are uniting in various committees for the mitigation of the evils incident to our industrial civilization and for the increase of comity and charity between opposing interests. We need not be discouraged. The trouble is we have moved so fast that we have not developed conscience equal to the situation. But we recognize the facts and are seeking their remedy.

There is growing up among our younger men a spirit that will not bow the knee to Baal. They cannot change the form of our civilization, but they can change its motive. And by that change they can unmake this Frankenstein that threatens us, and make industry beneficent rather than predatory.

Tarkington senses this in his novel *The Turmoil*, when he pictures a young business man standing in his office window looking out over the forest of smoking chimneys and listening to the harsh roar of the city.

> It seemed to him that it was like a titanic voice, discordant, hoarse, rustily metallic. 'Come and work!' it seemed to call. 'By your youth and hope, I summon you! You shall be blind slaves of mine, blind to everything but me, your master and driver! For your reward you shall gaze upon my ugliness. You shall give your toil and your lives. You shall go mad for love and worship of my ugliness.'
>
> Then a pause and the voice came to him again, but there was a strain as of some huge music struggling to be born of the turmoil. 'Ugly I am,' it seemed to say to him, 'but never forget that I am a god. . . . The highest should serve, but so long as you worship me for my own sake I will not serve you. It is man who makes me ugly by his worship of me. If man would let me serve him, I should be beautiful.' Looking once more from the window the young man . . . sculptured for himself, in the vague contortion of the smoke and fog above the roofs, a gigantic figure with feet pedestalled upon the great buildings and shoulders disappearing in the clouds, a colossus of steel and wholly blackened with soot. And the man thought that up over the clouds, unseen from below, the giant laboured with his hands in the clean sunshine – perhaps for a fellowship of the children of the children that were children now – a noble and joyous city, unbelievably white.

That is a city of the Kingdom – not yet, but building. To see it, to serve it, is God's gift to the young men of to-day, and by their acceptance of the task they will change the cult of acquisitiveness which is pagan to the cult of service which is Christian.

The Cult of Caste in Society. There is another cult which is contrary to the plain teaching of the gospel – the cult of caste in society. It flourishes in every age, claiming immunities, clutching privileges, to the disinheritance, often to the degradation, of multitudes who, being children of God, are 'heirs of God and joint heirs with Christ.' In one age it is based on birth, in another on public position, and in our own day largely upon the possession of money.

'See that ye despise not one of these little ones' is a command to the Christian conscience which cannot be ignored. He who was 'a friend of publicans and sinners' expects such service to 'the least of these His brethren' as He rendered Himself. 'For to whom much is given, much is required.' The burden of educating incompetence rests upon the shoulders of the competent. The protection of the weak is the privilege of the strong. Religion is one man and God. Christianity is two men and God, and the second man is needier than the first. The bigger the need the stronger the bond of fellowship.

That is a distinctive mark of our Christian gospel. No one has better discovered that than an old leader in a conference of Chinese pastors on the superiority of Christianity over their own ancestral religion (a story related by Dr. Henry Sloane Coffin). During the discussion many a suggestion was made only to be rejected. Even Christ's miracles suffered a bit in comparison with the marvels of Chinese mythology. But they all agreed when the wise old man announced – 'I know – it was Christ's washing of His disciples' feet.' The Lord humbling Himself to take a slave's place. Nothing like that had occurred among their religious leaders. That example ought to be sufficient for ever to level every artificial barrier that separates man from man.

We are not estranged spiritually, nor in ideal. Jesus proclaimed the spirit of man to be the soul of the earth, and the spirit of man is one. Yet are we for ever dividing man up into disparate classes – rich and poor, noble and plebeian, scholar and worker, and labelling their worth accordingly. Not that we have not been troubled by it and sought relief from its constant recurrence. We have studied our problem and written our books – innumerable books – 'extolling our love of an abstract truth and our pride of debate' – books on labour and books on capital, books on government, books on religion and education and heredity and psychology and what not. They are often intelligent, sometimes wise – but ineffective to convert those who commit the wrongs that perpetuate inequality, intolerance, and injustice.

To quote some sentences from Mr. J. B. Dunn:

> Their schemes are futile because they deal with men not as persons but as commodities. . . The equilibrium they establish is hopelessly unstable; for it holds only as long as men are full fed. They make hunger and cold the worst of human ills. They make the strong share with the weak under threat of the law's coercion, forgetting that law is only the weapon of the strong. They leave the world an armed camp still.

Measures indeed are plentiful, but proper motives are lacking. Nothing provides them adequately except religion.

It will take man at his highest intelligence to establish any kind of a social equilibrium. And man reaches that by the mastery of a purpose greater than his individual concern. He finds it only in some loyalty that submerges his personal lusts and commands the sacrifice of himself for the good of a cause which, while including himself, is greater than himself. 'What we have to prove is the worth of humanity, not the rights of man.' We shall go on for ever fighting over our rights until we discover such a worth in other men that we grant them their rights without debate. We talk of brotherhood – even profess it as a social creed. But we do not inwardly appreciate it. Only when we set the Cross up in our own hearts do we come to understand it. In Calvary and only in Calvary can we discover the true basis of social democracy. God let His heart be nailed on the Cross because the men at its foot were worth that sacrifice. It is time we turned our eyes from the sinfulness of men, which has focused our attention in our doctrines of redemption, and sought to understand not simply from what we are saved but to what we are saved. It is the essential and potential worth of every human soul.

This truth, so largely forgotten during the passing centuries, was recognized and practised by the early Church. The book of Acts tells us of the beginnings of a real democracy in Jesus Christ. 'Out of scattered and repellent human fragments one living body of Christ was created.' This brotherhood of the early Christians was the biggest stumbling-block to outsiders. It was difficult for the Jew with his rigid racial and religious exclusiveness. It was difficult for the Greek with his cultural exclusiveness. It was difficult for the Roman with his imperialistic exclusiveness. Equality was not a pleasant word to any of them – and its practice seemed not only illogical but impossible.

May I quote Silvester Horne?

> One realizes that it was far less a matter of embracing the Christian doctrine than of accepting the Christian Society that antagonized the aristocrats of Greece and Rome. When the waves of an invading and resistless Christianity flowed onward to the Imperial Throne itself, the terror it inspired was due, not so much to any of its distinctive dogmas, as to this amazing fraternity, the uniting of which no extremity of coercion could injure or destroy.
>
> You are to imagine men and women preaching this uncompromising truth that God holds all human souls at equal value, and thinks no more of a Constantine than of the humblest day labourer whom he has treated as dust under his feet.

What a bitter doctrine for a civilization founded upon slavery! No need of better evidence of the difficulty which the early disciples faced, nor proof of the inspiration which gave them power to conquer.

Paul was their spokesman when he declared their social creed: 'There is neither Jew nor Greek, Barbarian, Scythian, bond nor free.' It was the heart of their gospel to the world. It is the heart of ours to-day. And if we have to-day more men and women to preach it, still there is a widespread paganism that does not accept it and puts heavy penalties upon those who do.

The principle is not widely accepted either in industry or society, and though government gives it lip service, its grants to special privilege belie its profession. And when it comes to the dealing of one race with another, one nation with another, it is not even professed.

Racial animosity is still widespread in America, in spite of General Armstrong, Booker Washington, and a host of noble men and women in north and south, not the least of whom was the late President Taft, who are mediating patiently the spirit of Jesus Christ. In a letter to a bishop in North China, quoted in *The Living Church* (Episcopal) a Chinese student writes:

> The people here, as a whole, have a strong sentiment against Chinese, so it is rather hard for a young 'Chink' to make acquaintances in refined society. . . . I don't feel at home at all. The hearty welcome I get from Church people makes me feel the more that I am among strangers: they greet me so much more warmly than they greet each other, it makes me feel that I am different. I have written the following prayer for myself:
>
> 'Almighty God, our Heavenly Father, Thou hast made the earth and the peoples

thereon, white, yellow, red, or black, at Thy will, and they are all good in Thy sight. I beseech Thee to comfort me when I feel like a stranger here; help me to endure persecutions and scorns; give me wisdom that I may understand that peoples of whatever complexion are all Thy children and Thou art their Father and Creator.'

That is a Christian prayer. There is no place for the cult of caste in a Christian Society.

There is also the Cult of Orthodoxy in the Church. It not only stops organic union, it often disturbs our unity in social co-operation. For it, revelation is done – what follows is only argumentative exegesis. Membership is by rite and in a sense initiatory and exclusive.

How utterly foreign to the spirit of Jesus ! *No man* ever honoured the traditions of His fathers more than He did; but He would not be hobbled by them. No man ever loved the scriptures of His people more than He did, but He still believed in God's continuing, sometimes supercessory, revelation. No man ever persisted in staying in His Church as he did. He stayed until it cast Him out and crucified Him.

Our Christ was and is an outgrowing Christ. His life is a record of the things He left behind Him – His provincial village life, His circle of kinship with its inhibiting loyalties, His nation with its ingrowing interests, His Church with its closed mind and its formal and futile ethics.

So Christianity has been an outgrowing religion. Its history is a record of dogmas outgrown and positions out-travelled because the mind of the Church must follow its outgrowing Lord. There have been many places where He was – creeds, and ceremonies which were the medium of the Divine Presence. But He moves out and beyond them as human needs changes. So must we. An Indian in the forest follows the footprints of his chief – they mark the places where his chief has been. They are precious because they lead to him. But if the Indian keeps his concern for ever in the footprints he will never catch up with his chief. He will know the marks but not the man.

I never felt this truth more than in the differing spirit that prevailed in the two great Conferences at Stockholm and Lausanne. In the first we were concerned with matters of life and work, and our spirit was one – how to unite in such practical work as would further the peace and prosperity of the world. We did not quarrel. We did not split apart. When we stood together and recited the Lord's Prayer each in his own tongue each felt a spirit moving over the multitude like that which swept the divided humanity at Pentecost into the Church which is the body of Christ.

But at Lausanne we dealt with problems of organic unity, and fell hopelessly apart. There was no Shekinah at Lausanne – there were Pentecostal tongues – as many as there were denominations – but the Pentecostal fire that fuses was not here. Yet Jesus prayed 'that they may be one as we are one.' He did not indicate which sect should become the sole repository of His eternal truth.

Is it not high time that our denominational antagonisms and duplications came to an end ? Historically, each one of the sects came into being as the prophet of a new emphasis, theological, liturgical, or ecclesiastical. But in these days we need one emphasis – on Jesus Christ, the personal Pattern, the ethical Leader, the spiritual Saviour of humanity.

A denominational distinction is like a grandfather's chair to be found in almost every New England farmhouse. It is allowed by tender associations. Any injury to it would raise resentment. It is a symbol of past great days, and the great men and women of those days. But surely we are not justified in insisting that all our children and our neighbour's children shall continue to sit in that particular chair. To do that is to make a fetish of the chair without any heritage in the spirit of him who made it.

In Dr. H. A. Jump's words:

> The creeds and forms and denominations created by the Holy Spirit hundreds of years ago, we treat with the respect due to their authorship, but we hold no brief for their eternal utility and validity. Our faith is lodged not in them but in the fresh, vital, divine power which made them in their day and which is making for us in this day new and better instruments for leading humanity into fellowship with the Infinite Good Will.

The cult of orthodoxy belongs to a pagan not to the Christian religion. The gospel of Jesus is progressive and inclusive.

There is the Cult of Force in the State. It is prevalent and it is powerful but it is not Christian and it cannot last. In the words of the Centurion to the Mother at the Cross in Kennedy's play, *The Terrible Meek*:

> And so we go on building our kingdoms, the kingdoms of this world. We stretch out our hands, greedy, grasping, tyrannical, to possess the earth. Domination, power, glory, money, merchandise, luxury – these things we aim at; but what we really gain is pest and famine, grudged labour, the enslaved hate of men and women, ghosts, dead and death-breeding ghosts that haunt our lives for ever. It can't last; *it never has lasted*, this building in blood and fear.
>
> I tell you, woman, this dead son of yours, disfigured, shamed, spat upon, has built a kingdom this day that can never die. The living glory of Him rules it. The earth is His and He made it. He and His brothers have been moulding and making it through the long ages; they are the only ones who ever really did possess it: not the proud, not the idle, not the wealthy, not the vaunting empires of the world. Something has happened up here on this hill to-day to shake all our kingdoms of blood and fear to the dust.

That something was the patient, long-suffering, redemptive love of God once and for all revealed in Jesus Christ our Lord. And His word is clear. 'Put up thy sword. They that draw the sword shall perish by the sword.'

When we look down the long road of history from the emergence of humanity to this halfway place where we struggle on, how can we think of life save as a 'situation devised by the infinite ingenuity of God in which to train sons for an inheritance of power by teaching them to use power in a friendly spirit'? How fast we have grown in the acquisition of power – by science, invention, industry, education ! We have increased enormously our understanding and mastery of the physical universe. 'And the evening and the morning are the first day.' But goodwill has not kept pace with power. There lies most of our trouble.

And without that, life is little better than a jungle where the virtues of the beast obtain but also his vices. If that condition continues, there is no hope at all for us. For in the end even the king of the beasts dies of hunger whose satisfaction he is no longer able to capture.

There is an imperialistic philosophy among the nations which justifies the right of people that are strong enough to take possession of the earth and dominate it to their selfish ends. It gives reason to all our nationalistic ambitions and rivalries. It asserts the right of one to precedence over all others.

It exalts the virtues of one by despising those of others. It professes the doctrine that might makes right, that moral laws do not apply to the nation. That the only goal for any nation is self-preservation. That therefore the meek must go to the wall – regardless of the wealth of intellect and spirit and artistic creativeness which they may possess. That the victors may work their will upon the vanquished, exploiting their resources and their humanity regardless of their needs.

It is this inhuman imperialism that has perpetrated all kinds of nationalistic crimes and sown the world with hatred and schemes of revenge.

Spinoza laid the basis for surrender to Caesar when he said :

> The State has no morals. What is wrong for the individual such as killing, lying, breaking solemn pledges, is perfectly right for the State. Its only canon of ethics is its own welfare and convenience.

And Nietszche, the most influential of our modern philosophers, continued and elaborated the thesis when he wrote :

> The State has a soul. It is not a mere collection of individuals, it is a huge separate entity, demanding absolute loyalty, if necessary, absolute sacrifice. 'The greatest good to the greatest number' is in this view merely an immoral republican fancy. It is one's duty to further the interests of the State, no matter if this act injures all the individuals who compose it. Still less has the individual citizen of any other nationality the least right or privilege in conflict with the supreme interest. Once this text is accepted with its corollaries, it follows that conquest, which advances the glory of the State, becomes finally a consecrated undertaking.

If he is correct, then we are condemned to the recurrence of war as often as any nation may feel itself powerful enough to wage it victoriously. To be sure, the argument for war is very old. It is grounded in the conception of human nature as essentially combative. Hobbes long ago in his *Leviathan* said that war was man's natural condition. A half truth at best ! Even if it is so, what are we to war against ? Moltke supported the contention when he declared, 'War is a part of God's world order. In war are developed the noblest virtues of mankind.' Another half truth. Virtues, yes, of courage and fortitude and sacrifice. But beside every courage is cowardice unspeakable; beside every fortitude is a mad licence of lust and cruelty; beside every sacrifice is some ghastly brutality and such ferocity as only the jungle knows. Bernhardi asserts that 'War is a good thing in itself. All advance is founded upon struggle.' Still another half truth. If one eye sees that – the other, if it is not blind, must see also that

> every step in the evolution of life, from monera to man, is measured by the co-operation of smaller units of matter and energy to form larger units. From one-celled form of life arise many-celled forms. From one creature, a family of creatures.
>
> It is through co-operation that individuals primarily egoistic and self-destructive have learned to live together, work together, and so to preserve themselves in the struggle for existence. The human tribes and races that have established the widest community interests are at once the most intelligent and the most efficient in the scale of being. Co-operation is an inexorable law of growth and foreshadows the ultimate elimination of combat from the civilized world.

In pagan societies combat has served its place and need just as other destructive forces have served their day; but with the growth of intelligence, the increase of communication, the entangling of world economics, the clarifying of our Christian ethics, combat must give way to co-operation.

Struggle we must, but together, not against each other. The federation of the world is not yet, but it is considerably more than a dream. The conscience of the world is active. The light is up in men's mind. It is of God and will not be put out.

When we consider the last war, its millions of promising dead, the countless homes where sorrow has taken up her life-long abode, the waste of countrysides, the imcomputable capital cost, the aftermath of bitterness and fear, the collapse of social morality, the sinister spread of disregard for law and order, we can only conclude that war in this day of enlightenment is a curse and a complete denial of the Cross of Christ. War and the Christian gospel cannot be equally proclaimed ; they are hopelessly antithetic – either His Kingdom or chaos. We must constantly bear witness to our conviction that force need not be the final arbiter among the nations, but that justice and goodwill can control all their communications as well as those of individuals. Any other conclusion is a denial of our Christian faith and condemns us ultimately to a pagan civilization in which the gospel plays no part.

The crux of that gospel lies in that most difficult of all the words of Jesus, 'Love your enemies.' It is hard enough to 'love your neighbour as yourself' even when there is every attendant intellectual and spiritual understanding and sympathy. But 'love your enemies'! It can't be done! But it *has* been done. Jesus did it. And every generation since has seen a small but shining host of Christ-filled men and women who have continued the witness and proved the gospel. A striking illustration was that day in 1865 when the news of General Lee's surrender at Appomatox flew in to Washington and the crowds gathered before the White House shouting madly, 'Vengeance! Down with the rebels!' That broken-hearted Lincoln raised his long, bony arms, weary with their burden, and, stilling the tumult, cried out to them, 'Come, now ! let's sing "Dixie," for henceforth we are one and brothers.' There was no Lincoln at Versailles. Perhaps it was too much to expect. Our sufferings were so great our hearts were not equal to it ! Our past was too much with us !

But the present and the future are ours. So will every Christian preach the gospel of goodwill in season and out of season, supporting every effort to dispel the threat of war – and if need be paying his costs for that support. Would it could be with such confidence as Zangwill put into the lips of that Christian Count when he stood on the edge of his grave and, picking up the spade, cried to his captors: 'With this: you think this tool can cover me?

> Me, linked to all the stars and one with God?
> Why, roll these mountains on me, and I rise!
> My spirit spreading through all Time to come,
> Shall leaven nations, races, breeds unborn;
> Till at the grave of war all peoples stand,
> And plant the rose of universal love.'

Fathers and Brethren, Christ's prayer, 'Thy Kingdom come, Thy will be done in earth as it is in heaven,' is not only a prayer but also a plan of campaign for His disciples. It means that they are to labour patiently, persistently, 'faithful unto death,' until the kingdoms of this world become truly the Kingdom of God. It means for us who serve to-day that we shall make business more co-operative than competitive, more contributive than acquisitive; that the castes which divide society shall be submerged in a democracy of mutual appreciation and assistance; that the Church shall be progressive in mind and redemptive in spirit; that the State in all its dealings shall renounce the principle of force for the principle of goodwill; that our abilities shall be engaged not in mutual destruction but in combating and controlling the forces of nature for the good of all mankind. This is the challenge of the gospel to World Paganism.

Everything material that we seek for we find. Shall it be less for us in the realm of the Spirit? Shall we win every battle with the earth and yet lose our own souls? Shall we learn to speak to each other and trade with each other across the continents and seas and yet not learn to love each other? Shall we harness the winds and waves and yet have no control over the passions of our hearts? Shall we rid us of pestilences and let hatred and jealousy and selfishness poison our lives? God forbid! Peace shall be in the earth. Goodwill shall obtain among men. God hath willed it! Christ's gospel of a society in which the spirit of redemptive love shall prevail is not an impossibility. It can be a reality. It is for the Christians of the earth to say when.

THE LIVING CHURCH: ITS GOSPEL AND WORLD PAGANISM

II. BY THE REV. LEYTON RICHARDS, M.A., BIRMINGHAM, ENGLAND

THE ESSENCE OF the gospel is the 'good news' that God has provided a way whereby the world's evil may be overcome, and its sins subdued to the divine purpose. This gospel in its fullness was proclaimed by Jesus Christ, but it was also *embodied* by Him in His reaction to men and things; in other words He not only declared the truth; He was the Truth in the sense that He was a living embodiment of the divine way in meeting and overcoming the world's evil. We see this in the story of His earthly life. Thus He was 'tempted in all points like as we are, yet without sin'; moreover, all the massed and embattled forces of the world's evil failed to qualify His fidelity to the Will of God, while on the contrary His very fidelity stirred in men the conviction that His way was God's way. This fidelity might, and did, lead to the Cross, but though the world could break His body it could not, and did not, conquer His soul. That is to say, God in Christ was more powerful than the might of the world's paganism. In that faith the early Church dared to follow 'in His steps' until it broke the power of pagan Rome and laid the foundation in the West of a nominally Christian civilization.

The conflict between the Gospel and World Paganism has re-emerged from time to time in history, and to-day we face once again in an acute form this age-long antagonism. Let us therefore consider in turn first the characteristics of this contemporary paganism, and then how the Church can bring the gospel to bear upon it.

I. THE CHARACTERISTICS OF CONTEMPORARY PAGANISM.

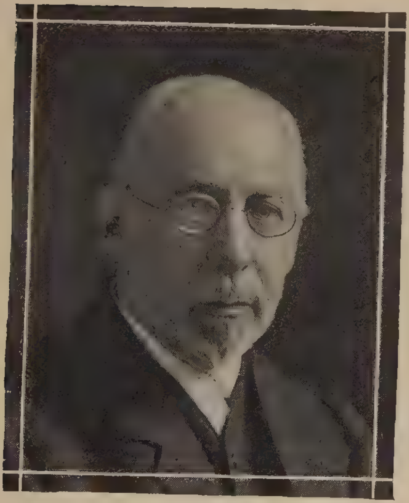
The first characteristic which strikes us is that Paganism to-day is world-wide. As the Missionary Conference in Jerusalem in 1928 insisted, it is not only Christianity which is apparently losing its hold, but every other of the world's historic faiths. This means that the chief enemy of Christianity to-day is not heathenism – in the narrow sense of non-Christian systems of belief and worship – but secularism, by which is meant an apparent satisfaction with 'things seen and temporal,' to the entire exclusion of any visible concern for 'things not seen and eternal.' From this point of view the dividing-line between Home and Foreign Missions disappears, and the problem which confronts the Church is one and the same in every quarter of the globe.

This secular attitude to-day has developed an apologetic of its own, and in some cases it has achieved a considerable popularity; books like Walter Lippmann's *A Preface to Morals*, or Julian Huxley's *Religion without Revelation*, or H. G. Wells's *Open Conspiracy*, or Bertrand Russell's *Mysticism and Logic*, and many lesser writings, are indicative of this; all of them are scornful of the claims of religion, and all of them

Hester, Clapton

REV. J. MORGAN GIBBON

REV. A. W. PALMER, D.D.



REV. W. B. SELBIE, M.A., D.D.

REV. WARREN W. PICKETT

insist upon the sufficiency of a secular interpretation of life, and the adequacy of secular conduct. There is not unnaturally an undercurrent of pessimism in this secular outlook, for its exponents cannot escape the consciousness that secularism fails to satisfy the deepest yearnings of the human personality. Thus for instance, in speaking of 'a Free Man's Worship,' Mr. Bertrand Russell asserts that man is the product of 'unintelligent causes' and is doomed to be 'buried beneath the *débris* of a universe in ruins,' and then he adds 'only within the scaffolding of these truths, only on the firm foundation of *unyielding despair*, can the soul's habitation be safely built.' The prophets of secularism, however, glimpse no rational alternative to their pessimistic creed, and the masses for whom they speak are too absorbed with secular activities to trouble about anything else. This indeed has found its logical outcome in Russia, where the effort has been made to reconstruct the whole of ordered society on a mechanistic basis, while God is exiled from human speech and consciousness, and religion is frankly dismissed as 'opiate' or 'dope.'

It is curious to observe that this secularist reaction is occurring just when intellectually Christianity is once again coming into its own. Materialism as a philosophy is to-day as dead as the dodo; for modern movements in philosophy, in psychology, and even in the physical sciences, are giving a new stress to the factor of personality as central to human thought, while the critical approach to the Bible is now bearing fruit in a new understanding of the significance of religion; moreover social effort and idealism are increasingly feeling the need of something ultra-human to give them warrant and to make them effective. The people generally, however, and even many of the intelligentsia, have caught the infection of the secular emphasis upon life-as-a-whole, and consequently Christian thought in and of itself is slow in making an impression. Doubtless in due course this will be remedied, but we cannot look for an immediate change: for it has always taken a generation or two for the outlook of the instructed few to filter down to the minds of the many. This, for instance, was the case with the conception of evolution in the nineteenth century; at first it was the private possession of the learned, but to-day it is a commonplace of everyday thinking; and so we may confidently believe it will be with the new emphasis upon personality. But meantime secularism in thought and in conduct seems to hold the field, and indeed it appears to be sweeping forward in a manner which threatens to leave religion of any kind with only the slightest foothold in the lives of the majority.

A state of things so widespread and common to all the world must obviously have more than local or merely contemporary causes; in other words secularism or World Paganism is a world phenomenon, and it is therefore to be explained only as we turn to the world conditions of the age in which we live. The causes of this secularist reaction are of course, complex, but the chief cause seems to me to be the remarkable extension during the later nineteenth and early twentieth centuries of man's power over 'things.' Every corner of the earth to-day is explored and exploited; the earth, the seas, the air, even the ether of space is subdued to man's brain or hand; and so the zest of life and its adventure can generally be stated in terms of worldly enterprise. All this emphasis on things, and man's power to control them, has had, and is having, a complex reaction on the religious life of the age; for it breeds a strain of self-sufficiency which ceases to be in awe of the power of God, and which therefore cancels out all sense of need for worship, or for any reference to spiritual reality as a basis for human life and conduct.

It is sometimes said that intellectual difficulties are responsible for this recoil of the modern mind from religion; the incompatibility of many of the historic statements of faith with scientific knowledge is from this point of view the chief stumbling-block. But this puts the cart before the horse. Doubtless there is a widespread conviction among thinking folk that the bottom is out of the Christian religion, but, as a prominent Anglican Modernist has recently said:

> 'If the need for religion were acutely felt, people would insist on having it; and if traditional theologies or historic creeds then proved to be a hindrance they would speedily be scrapped, and something more satisfactory put in their place. At present the scrapping of these theologies is a work of supererogation, because until the religious need has arisen a bad theology is no worse than a good one; or to put it in a sentence, a renovated theology will not bring a religious revival; it is the religious revival which will bring the new theology.'

It follows from this that the real cause of the present secularist reaction is to be found in the very fabric of our civilization and in our prevailing modes of life, with their prime emphasis upon 'things,' rather than in any intellectual dissatisfaction with the presentation of Christian truth. Life as ordinarily lived seems entirely satisfying to a larger number of people than ever before – chiefly owing to facilities for sport, inexpensive amusements, rapid transit, and cheap newspapers – and consequently so long as life is accepted at its face value the need for religion does not arise.

If this be – in part, at least, and it it not claimed that it is more than in part – a correct diagnosis of the conditions which lie behind World Paganism, we can turn to the second part of our subject and ask:

II. How Can the Church Bring the Gospel to Bear upon Contemporary Paganism?

The only remedy is to show the world that secularism – the emphasis on 'things' and the exploitation of material resources – is not finally satisfying either to the soul or to society; and in this respect the gospel finds a powerful ally in the pressure of facts both inward and outward. For instance, despite the secular emphasis, suffering, sorrow, calamity, and finally death, intrude upon human happiness, and there is a growing awareness of the inability of social reconstruction to remake the world, or of political devices to maintain the world's welfare. Indeed we have reached a stage in our civilization when every expedient has been tried except the way of Jesus Christ, and yet, after exhaustive tests, secular methods issue finally in strife, dissatisfaction, and in personal and social unrest.

Just here therefore now as then is the Church's opportunity; for in the midst of disillusionment and failure to meet the world's need in the world's way the Church offers the only satisfying alternative, which is the way of Jesus Christ.

Then how is this alternative to be commended by the Church to a semi-pagan world ? The answer to this question lies in the very nature of the Church, and especially in that aspect of the Church which receives its chief emphasis in Congregationalism, though it is, of course, not confined to one denomination. The Church from a Congregational point of view may be described as a group (large or small, world-wide or local) of Christian disciples bound by a common devotion to Christ as the Head of the Church, and organized for common worship and common service in His Name. As such the Church ideally is what Paul affirms it to be when he speaks of it as 'the Body of Christ'; that is, it is the instrument of Christ's will and purpose here on earth, and yet this not in any vague or mystical sense, but precisely in the sense in which the Body of Jesus here on earth was a visible expression of the Divine Spirit. The doctrine of the Church thus carries on the doctrine of the Incarnation. Christ is to be socially incarnate in His Church, and the measure of the Church's success or failure – judged by the highest canons – is the degree in which this social incarnation is realized. For instance, there is much disputation as to whether or not the teaching of Christ is practicable in the world as it is; but if the Church's function is to be 'the Body of Christ' there can be no question that the Christian ethic should be the order of every relationship within the Christian fellowship. For instance, to take a few ethical precepts at random, 'Let your speech be yea, yea, nay, nay; love one another; judge not; forgive; he that would be great among you, let him be your servant'; and to these may be added Pauline or other dicta which are a reflection of the Christian spirit, 'Bless them that persecute you; bless and curse not; be not overcome with evil, but overcome evil with good,' and so on. Such injunctions could be multiplied indefinitely, and obviously they invert the order of the world's normal practice. But unless the Church is to be equated with a public meeting or a social club all such injunctions, and all others which have the sanction of Christ, are binding upon the Church as her invariable rule and practice of a Christian society, whatever may be the case with a world whose life is to-day organized upon a sub-Christian basis. It is in this high ethical sense that the Church is called to be a social incarnation of the Christ whose 'Body' she is intended to be.

Dr. T. R. Glover, in his recent book on *The Influence of Christ in the Ancient World*, has shown how this social embodiment of the Spirit of Christ in the Church worked out amidst the World Paganism of that day. For instance, in an economic order based on slavery, the slave was admitted as a fellow member with his owner within the ranks of the Christian community, and so slavery was dissolved in Christian Fellowship. Or in a world where womanhood was despised as inferior, the Christian Society received woman on an equality with man as a child of the Eternal Father, 'in Christ Jesus there is neither male nor female,' and so woman received her charter of freedom. Or again, in a condition of society divided by racial and social distinctions the Church included within its membership both Jew and Gentile, Greek and Roman, Barbarian, Scythian, bond and free, and so it proclaimed the unity of all mankind. Thus the very existence of the Church was a challenge; for there – within the Christian Fellowship – the world's problems were solved, its disorders rectified, its strife abolished, its enmities dissolved, its pessimism transformed, its fear of death banished. No age was more indifferent, or even contemptuous, of the Christian gospel than the world into which Christianity was born, but by embodying the gospel in the social relationships of her members, the early Church broke through the apathy of that age and touched a reponsive chord in human nature; then, as we know, a civilization which rejected Christianity perished, and another and freer civilization rose on its ruins. The same holds true to-day, for as Dr. Glover says, 'our age and that age, in their respective cultures, in their hopes and fears, are not unlike.' Human nature indeed is the same in the twentieth century as it was in the first, and therefore we may say that if the Church to-day is to respond adequately to our modern indifference to Christianity it must translate the method of the early Church into terms of thought and action appropriate to the days in which we live. The limits of time forbid more than a single illustration. We may therefore reduce the matter to terms of present-day reality by relating it to the one issue which dominates all other public questions in our day, and which is in some respects the acid test of the Church's fidelity to her Master – namely, the question of international war. For unless this issue can be settled – as statesmen and soldiers and scientists are frequently telling us – the whole of civilization will go down in a welter of scientic barbarism, and we shall have to rebuild from its foundation the Christian culture of the centuries. It is the custom of the Church to-day, in its assemblies, and by its official pronouncements, to denounce international war as 'the world's greatest collective sin'; but the world refuses to be impressed by this denunciation, because – with one or two insignificant exceptions – the Churches of Christendom in time of national emergency allow as a Christian duty on the part of their members participation in the 'collective sin' which they condemn. That is, the Church makes terms with the very paganism which she denounces. Then is it any wonder that the world refuses to accept the gospel which the Church proclaims? Indeed, why should it? For obviously in the last resort the Church which admits the legitimacy of war regards God's way of meeting aggressive evil – as seen in the Cross of Christ – as a piece of impotent folly. Or in other terms, if war under any circumstances falls within the orbit of Christian sanctions, it means that in time of stress the abominations of battle are more akin to the nature of God than is the love of Jesus Christ. But in that case the Christian gospel is only a second best, and the world's salvation lies with the drill-sergeant rather than with the preacher. Then why pay heed to the Church ? War may be the only way in which a sub-Christian world can register its moral recoil to aggressive evil. But why should the Church forsake the better way of Christ ? The fundamental question therefore which the Church must settle is concerned primarily, not with the paganism of the world, but with the paganism implicit in her own life; for the world will never believe that the Church believes in the gospel which she commends so long as the Church herself in a worldly emergency sets the gospel on one side and descends to the world's level of strife and violence. The Jerusalem Missionary Conference in one of its affirmations definitely repudiated military protection and urged upon all Missionary Societies 'that they should make no claim on their governments for the armed defence of their missionaries and their property.' By that pronouncement a beginning has been made in the definite dissociation of the Church of Jesus Christ from 'the world's greatest collective sin'; but if the Church is to conquer the domain of World Paganism and bring the kingdoms of the world within the Empire of Christ, she must take her gospel seriously, not only in this limited respect, but all along the line, and so refuse to bestow her sanction upon anything – in public or in private life, in social activity, in commerce and industrial relationships – which is a denial of Jesus Christ. Her task is not to tell a sub-Christian world what to do, but – so far as she is free – to do it without waiting for the world and 'without tarrying for anie.' That is to say, as a social incarnation of her Master the Church is called to be a microcosm of that world-which-is-to-be when some day Christ shall be 'Lord of all life.' Consequently her mission here and now is first of all to embody the gospel she commends, and then – by word and by example – to persuade the world to accept the same Christian obedience which governs, or should govern, her own life.

In the last analysis, the relation of the Gospel of Jesus Christ to World Paganism turns upon our belief in God. If God is but a Name to which we give a certain deference in the act of worship our belief is not likely to convince an age of rampant secularism, conscious of its own power over material things. But if we venture all upon the conviction that God *IS* and that God is *Christlike*, and that therefore a Christlike witness has His endorsement and nothing else has, then we shall have a faith which is the only effective antidote to World Paganism.

The world, of course, may, or may not, accept the challenge of our faith; for we cannot compel men either to worship or to live a Christian life. Our task therefore – as Christians and as Churchmen – is to embody the gospel which we seek to commend; and then – with undaunted confidence – to leave the issue in the hands of men and of God.

DISCUSSION

DR. WILLIAM W. PATTON (*Glen Ridge, N.J.*) said it had been pleasant to hear Mr. Richards speak so strongly about the positive position which the Church must take in the modern world. He wished he had pressed the point a little further. In America they were faced with the race question. What was the Christian attitude in the face of a pagan world and its thought on the race situation ? They were also faced with paganism in the business world. What was the Christian attitude in the face of unemployment and industrial injustice ? These were practical every-day problems and not merely matters of theory, and the Church had to speak the word of Christ about them. Mr. Richards felt the cause of modern paganism was the increase of man's power over material things. Was not another cause the growing urban life of our times ? We were taken from the country, where we were conscious of the power of nature and of the mystery round us, and dropped into centres where the forces that have always made for religion were absent.

He admitted that we were living during an ebb-tide, but ebb-tides had their use. They sometimes showed the heresies the Christian Church must face. They sometimes took out to sea the refuse and rubbish on the shore. If the wave of modern paganism did nothing more than make the Christian Church think through fundamental questions, it would have done much. It was wise to take a wide view of the situation. Looking over years and centuries, they could see constant ebb and flow. At the darkest moments in the history of the Church there had arisen real revivals. It was in the dark days that the Cluniac Movement started: it was in periods of darkness that the Reformation and the Wesleyan revival started. While recognizing the paganism of the modern world, he was still a great optimist, for he believed that the pagan ebb was perhaps helping the Christian Church to find itself and its message anew and go forward, as it had gone forward before, out of dark areas, into new spiritual power.

DR. D. L. RITCHIE (*Canada*) said that the Church must recognize that she was a divine society in a pagan world. The Church must be both as broad as Christ and as narrow as Christ. In Christ's way of life there was a narrowness the Church could not escape. 'Strait is the way and narrow is the gate.' We should not get anywhere by a kind of blessed and benevolent 'hugger-mugger' which included everything in a Christian Church. We wanted a comprehensive Church, claiming all that could be in any sense of Christ ; but it must also be an exclusive Church. That exclusiveness must not be in the way of ceremony, but be spiritual and ethical.

Most wonderful achievements were gifts of God only if men knew how to use them, but alongside those achievements there was a meagre, moral mediocrity that ought to humble them to the dust. Men had learned many secrets, and had not learned to use them to build up the Kingdom of God. They had made great scientific discoveries, and the first way in which they used them was to blot out a city. They had not yet learned to live decently together as individuals, as communities, and as nations. The Church must set the example in this decent living together. Then they would have a witness to give to the world.

In reference to economic issues and to war, we needed to get beyond platitudes. Had not the time come for the Church to do a great deal of hard and clear thinking, so that in connexion with the economic and commercial world they might have a proclamation to make and so do something to destroy those world forces which, at the present moment, were threatening to send them to the pit again?

DR. GEORGE L. CADY (*New York City*) thought it was exceedingly difficult for the Church to continue much longer to carry water on two shoulders, or ride two horses going opposite ways. You could not have race prejudice and Jesus Christ in your heart at the same time, and yet the Christian Church was trying to do it. In the United States the coloured man was shut out from many of the churches of the North, and certainly of the South. On one hand we professed brotherhood, and on the other we denied it. The coloured man was no longer willing to believe in the Christianity which we ourselves in practice repudiated. It was quite common for Britishers to criticize America in regard to the race question – they were doing exactly the same as the North used to do before they had personal experience of the situation. A guide in one of the colleges at Oxford had said to him the other day that there was no distinction between the Indian, Chinese, Japanese and African. He told the guide that he appreciated the fact, but that he had not seen a single Negro in England, and he went on to ask what would happen supposing one person in ten in Oxford were a Negro, or every other person, as in Alabama or Georgia. The guide's reply was 'We should take a stick – there is no other way of controlling them but by the stick'! In South Africa the race situation was almost worse than in the United States, because the Christian Church had accepted the paganism which it had often-times repudiated.

Then, although probably two-thirds of their Church membership consisted of women, only one woman was on the Council's programme. Were there no women in England capable of teaching the men something? He thought many of them might have led the Council into a better understanding of the truth.

The REV. MALCOLM SPENCER (*London*) spoke for a group connected with the Social Service Work of the Churches in Australia, the United States, Canada, China, and the British Isles which felt that the sessions would not be complete without some reference to the grave economic situation of the world to-day.

The situation challenged us alike as Christians, as Protestants, and as Congregationalists. It challenged us *as Christians* because it involved a large section of the wage-earning population of every industrialized country in the demoralizing experience of enforced unemployment; because it threatened the hard-won standard of life of larger industrial groups in all these countries, and because it always had in it the latent possibilities of revolution or war.

The seeds of war were there because our practical men apparently could see no remedy to the problem of unemployment in one country that did not indirectly intensify it in another. The seeds of revolution were there in so far as a policy of restriction and privation was being pressed upon our artisan classes as a dire necessity of these difficult times, whereas they saw abundance of goods in the world around them which they might not share, and a still greater capacity of labour and machinery and plenty of raw material to produce more and more. For the unemployment of to-day was not due to scarcity, it was due rather to our technical success in applying scientific discovery and mechanical skill to human uses, what an able modern scientist has called 'the Inversion of Science.' It was these glaring contrasts, causing suffering that seemed unnecessary, that provoked men to wrath.

These things were a challenge not only to our sympathy but to our faith, the faith that this world was made by God to respond to the creative activity of men of vision and faith. The increasing urgency of this world-wide problem, after ten years of manifold effort put out by politicians, economists, and industrialists of all grades and all schools, constrained us as Christians to raise again the question – whether the basis of our modern economic policies were securely laid in the truth and wisdom of God. Till recently it could be claimed for our economic system that it did, at any rate, 'deliver the goods.' We had now reached the stage where it could indeed 'produce' the goods in superabundance, but could not 'deliver' them: it was not securing that reasonably equitable distribution of goods which the economists told us was economically necessary and our religious instinct had always led us to desire both on social and religious grounds.

The challenge to faith came home to us especially *as Protestants* because as Protestants we were involved in the great economic experiment of the last four hundred years which was supported by the Churches in the faith that freedom to trade and manufacture could be safely entrusted to Christian men, for it was work which they would consecrate to the service of man and perform to the glory of God. This experiment had had tremendous material, and no small moral, success in many directions; but it had to bear the reproach of the unrestrained greed of the first days of the industrial revolution, the evil consequences of which it had still to combat; and it left some factors of great importance which in this 'age of plenty' were becoming more important still. The present impasse in the industrial situation compelled us to ask again whether there was not some feature in our economic policy which time was proving to be economically and scientifically impossible in the long run. The matter called urgently for Christian reconsideration, and especially by our Christian business men.

Into the technicalities of possible solutions we need not go, as these matters were under discussion by the duly appointed committees of our Churches, both nationally and in their international co-operation at Geneva, where there was access to the widest international information gathered by the International Labour Organization of the League of Nations. We could rejoice that this effort of united Christian thought was increasingly active and increasingly hopeful. It asked for our co-operation and support at every possible point in the bigger phase of activity just now opening up.

As Congregationalists, we were further involved by our traditional readiness to deal with any questions which affected the dignity or the welfare of men as deeply as did these questions, in which the self-respect and family integrity of millions were at stake. Hence in all sorts of individual efforts to give play to the Christian spirit in industry and commerce, Congregationalists had played and were still playing a conspicuous part; but to-day the problem was set on so wide a stage that such individual effort was disheartened by the knowledge that when it had done its best the problem, in its main outline, still remained untouched.

In these circumstances we had a further contribution to make, arising from our belief that the wisdom of Christian men who can claim the guidance of the Holy Spirit in Christian fellowship was greater than the wisdom of other groups which could not claim such guidance, and greater than the wisdom of Christian men in isolation. Therefore, until the solution of our economic problems had been sought by Christian employers, Trades Unionists, and others closely affected, in groups which relied upon their special claim to illumination in the fellowship of Christian faith, we could not claim to have brought our available Christian resources to bear for the relief of our brothers' desperate need. It was a call to our Congregational churches to throw themselves into the work of co-operative Christian study.

10613

DR. BARTLET, referring to Mr. Richards's paper, said they should differentiate between a war which was in defence of a principle of righteousness and a war which had national aggression as its motive. The attitude of Christian people in England at the outbreak of the last war would have been totally different if they had not believed that they were bound to help their country to maintain the principle of national righteousness and the fulfilment of pacts rather than to buy passivity by acquiescing in a high-handed breach of international regulations. It was superficial thinking to use the word 'war' without distinguishing between certain types of defence of righteousness and the use of force for national aggrandizement.

THE CHURCH AND THE MISSION-FIELD

Rural Work in the Mission-field

BY DR. KENYON L. BUTTERFIELD, M.A., COUNSELLOR ON RURAL WORK, INTERNATIONAL MISSIONARY COUNCIL

At the close of the Jerusalem Conference the Press release of the proceedings stated that the subject of rural work in the Mission-field had occupied a central place in the deliberations of the Conference. Certainly the rural message of the Conference had the background both of a discussion of significant facts about the overwhelmingly rural character of the Mission-fields, and of the experiences and convictions of missionaries themselves who had come to see the strategic place of the rural mission. The Christian occupation of the Mission-fields depends upon winning the villagers.

This paper will deal mainly with rural work in the Mission-fields of India, for the writer is fresh from an attempt to understand and appraise the task of the Christian enterprise in the villages of India, and the co-operation which the West may render in the effort to make rural India Christlike.

Mr. Gandhi recently said that the future of India is to be decided not in the cities but in the villages. He was speaking politically. And well he might, for nine out of ten of the people in India are villagers and eventually will determine political policies. Normally they are the bulwark of conservatism and stability; they are equally possible material for a peasant revolution. Economically, these villagers produce much more than all other industries combined; indeed only a small fraction of the workers of India are found in organized factory industry. Socially, the villages *are* India, for here are found embedded in the soil of an ancient culture the characteristic features of the Indian civilization. Here, too, is already the rootage of a Living Church. After more than a century of endeavour the missionary enterprise can claim a mere handful of the highly educated men and women of India as Christians, in name, whatever may have been the indirect influence of Christianity through the permeation of Hindu thought and life by Christian ideals. Nine-tenths of the Christians of India are villagers. The mass movement has been and is to-day distinctively a village movement. The new caste movement toward Christianity is likewise starting in the villages.

Interest in this rural problem of India, while originating some years ago, seems recently to have been given a fresh impetus and to be attracting distinct attention. The Government itself, in spite of limitations of men and money and ideas, has rendered and is rendering to-day a service of immense magnitude to the villages of India. The Report of the Royal Commission on Agriculture, given to the public two years ago, is an admirable piece of work, full of concrete suggestions and of wise statesmanship and limited in its value chiefly by the fact that its terms of reference prevented it from considering some of the fundamental economic problems of rural India, like land tenure and taxation.

There is, moreover, an increasing indigenous interest. Gandhi, of course, as already suggested, sets great store by village India, though he does not seem to have announced a constructive economic and social programme of rural regeneration. Dr. Tagore for years has been interested in the village, and his school and the rural reconstruction area of which the school is the centre are on sound lines and doing most useful work. The Servants of India Society, a remarkable group of Indian leaders, is devoting attention to village work. These are conspicuous instances of a growing number of influential and able Hindus who are giving themselves to the rural problem.

The Christian forces are also alert. For decades there have been Missions and missionaries and Indian Christians quite conscious of village needs and keen to meet them. The Y.M.C.A. was the first in the field with a comprehensive plan, which took form in the establishment of several rural reconstruction centres. The Report of the Fraser Commission on Village Education ten years ago gave decided impetus to educational enterprise, and their Report, and the small but truly great school at Moga which led in the endeavour to carry out the recommendations of the Commission, have had a profound effect upon the educational policies and work not only of the Mission schools, but upon Government and non-Christian schools. Recently, those particularly earnest in village work have been heartened by the interest and leadership of such outstanding missionaries as the Rev. J. Z. Hodge, the new Secretary of the National Christian Council, and the Rev. C. W. Monahan, the veteran Wesleyan leader in Madras, and of that great Indian, the Bishop of Dornakal.

This last year, during my visit to India, some half-dozen conferences were held in different parts of India, and at every one of them able addresses and significant 'findings' resulted. I commend to your special attention the Report of the All-India Conference on Rural Work held at Poona last April, and hope it may receive the careful and detailed study it deserves.

When one begins a survey of rural India he is appalled by the range and the depth and the height of even the more obvious problems. The outstanding and the most insistent of these is the pressure of population upon the land. The sons of India are too numerous for its soil. Illiteracy is perhaps the next striking phenomenon. Only one person among ten is literate under a liberal definition of literacy. In villages of a hundred souls I found in several instances only one or two who acknowledged an ability to read. Illiteracy is not ignorance, and the Indian villagers possess much of the traditional wisdom and shrewdness of the people of the soil of all ages and climes, but superstition is rampant, and fear as well, together with ignorance of nearly everything that modern knowledge has brought to humanity. Poverty is another serious handicap. There is much of real comfort among the more prosperous villagers, yet probably a population as large as that of the United States lives perpetually on the border-line of distress. Millions have but one meal a day for a part of the year, and many but one meal in two days. Debt is another burden. On the backs of multitudes is carried a load of debt that makes them practically slaves for life to the moneylender, who himself is usually 'protuberant with prosperity.' Disease and mal-nutrition take their heavy toll. There are imperative climatic conditions to be reckoned with, such as – outside irrigated areas – an utter dependence for water upon the annual monsoon, and its not infrequent failure. There are, as well, unfortunate requirements of land tenure, complacency with dirt, the ancient cult of cow-protection (which results in a vast excess of nearly worthless cows), idle time, and litigation (perhaps the chief indoor sport of the Indian villager). And to crown all, there is a dull, hopeless apathy that forestalls efforts to uplift, an apathy born in part of such conditions as have been mentioned, but mainly the inevitable result of the rigorous hopelessness of the Hindu religion.

These are some of the economic and social problems of rural India. When one comes more closely to grips with those difficulties that are faced in the direct effort to make Christians, one learns of the all-powerful dictates of caste, the deep rootage of the Hindu religion as a social system, the tendency – by no means always present and indeed not to be too severely criticized – for the 'untouchables' to become 'rice-Christians.' Then there are the lack of Christian background, the scarcity of able Indian workers willing to give their lives as teachers and preachers in the villages, and the poverty of the Church members themselves, which makes so difficult the building up of a self-supporting Church. More than 90 per cent. of the villages of India have in them not a single Christian; more than half a million villages in India are completely untouched by Christianity. Only one per cent. of the people are Protestant Christians. Originally India in many ways welcomed the West, but to-day there is a revolt against the West. Part of it is due to a nationalism that for the present tends to challenge everything foreign. Some of it is cultural, a more or less conscious effort to sustain the inbred social system of Hinduism. On the surface some of it is religious and opposed to proselytizing, although one comes to feel that what is resented is the promise of Christianity to release India from those social customs which sustain the privileges and prestige of the few and bind the many, rather than that there is any particular dislike of Christian doctrine as such.

This somewhat formidable recital of conditions in rural India seems necessary in order to appreciate the difficulties which the Missions have to face, to visualize the needs of India that Missions can help to mitigate, and to illustrate the claims of village India upon the Living Church of Western lands to give greatly, of thought and of prayer, of men and of money. But one thing the West must not do. It must not plume itself on its superiority. No survey of rural conditions in India, much as it reveals of distress and difficulty, should lead us into self-righteousness. We of the so-called Christian West have too many limitations and weaknesses of our own, too many of our particular foibles and superstitions, too many favourite paganisms, to cast the stone of criticism. Neither we nor our brethren of India can do aught else than face facts, but we must face them as Christians fighting in a common cause.

At the outset of a consideration of a more aggressive rural work in India one immediately discovers two lines of thinking and of possible procedure. One is exemplified by the recommendation of a brilliant and devoted young British missionary who, after a keen survey of the situation and a moving analysis of the need, urges upon the Missions 'the steady and systematic occupation of all the unoccupied areas within the next thirty years.'

It is most difficult to resist the call to a campaign of extension on a wide front, the demand for a crusade for the early capture of village India for Christ. Indeed, the new caste movement in South India, to say nothing of the existing mass movement among the outcastes all over India, may gather such force as to dominate policy and compel the Missions to utilize every ounce of their strength and every penny of their resources in the effort to shepherd the new hosts of converts. But I confess I came out of India with the conviction that *concentration* is the word of command to the Missions in rural India, and for the following reasons:

(1) Quality is far more important than quantity. This is particularly true in educational service, but it also applies to the character of Christians, most of whom have to be carefully nurtured out of animism into the freedom and joy of Christian life. One may fairly use the sometimes distasteful word 'efficiency' in these connexions.

(2) Concentration permits the definition and the utilization of that wider gospel which was emphasized throughout the Jerusalem Conference, and reiterated at Poona last April by the statement that 'rural uplift is of the very essence of the Gospel of Christ, and therefore an integral part of the Christian message,' and that 'to us therefore any endeavour in the name of Christ to minister to the desperate needs of rural India, be they medical, educational, social, economic, or religious, is essentially evangelism.' This inclusive evangelism cannot be made vital *en masse*; only in group life.

(3) Thus the way is paved for a more complete application of this inclusive evangelism or wider gospel to an adequate range of service for the villages, a service that should include proclaiming the Christian message; providing Christian nurture; assuring proper schooling for the villagers; training village leadership; securing an adequate ministry of healing; stimulating and guiding measures of economic relief; developing clean diversions and true recreation ; helping the home-maker; furnishing reading matter for village uplift, leading in

mass education, both for literates and illiterates; and organizing the village in the co-operative spirit.

(4) There comes in this way opportunity for leadership in demonstrating Christian method. The Christian task is not merely to preach and to teach, but also to guide the processes of character-building, of community development, and of civilization itself, toward ends and by means that are essentially Christian.

(5) If one of the fundamental purposes of the Christian Mission is to stimulate and to help to nurture a living indigenous Church in India, then this plea for intensive and concentrated work by the Mission is peculiarly pertinent. For it means that thus the Mission can attempt to demonstrate the occupation of *areas of life* by the Christian spirit, in order that the Indian Church may be the better fitted to occupy *geographical areas* with a fitting and proved technique of both personal and social redemption.

In all the conferences in India the 'rural reconstruction unit' was emphasized as the very centre of the new programmes for rural work, and as the best way of concentrating. A rural reconstruction unit was defined as

> a group of contiguous villages, perhaps ten to fifteen in number, in which as full a programme as possible of rural reconstruction service shall be made available to all the people. All agencies for educational, health, economic, and social progress will be urged to pool their efforts through some form of community council, in an attempt to get the people to co-operate in building a new type of Indian rural community. The Church must lead this endeavour to make the enterprise thoroughly Christian in spirit.

The missionaries gathered at Poona went on to express their opinion that the rural reconstruction unit as thus defined 'offers the most natural and practicable plan for the expression of Christian ideals and the building of a new rural community life.' They therefore recommended that 'every Mission in India should start one or more of these units as soon as possible, regard being had to caste, the attitude of the people and other considerations that might affect the success of the venture.' They strongly emphasized 'the importance of introducing the full programme of rural service at the start,' but recognized 'that this may not be possible in every case,' and therefore suggested that 'where the full programme cannot be introduced at once a start be made with such specific measures as are practicable.' It was the view that 'these rural reconstruction units can be begun with little, if any, extra expense; and in serving the two great purposes of demonstration and inspiration they will go far to build a truly Christian rural civilization.'

You must have observed that reiterated emphasis has been placed upon the social gospel, but there is no desire to minimize personal evangelism. Every missionary in rural India should be an evangelist. The proclamation of the Christian message is the inclusive duty and the all-embracing privilege of each missionary. But, as was said at Jerusalem, Christ must command all areas of life and the message must be an abundant one. Moreover, the herald of the gospel is usually more effective in village India by reason of personal character and friendly service than he is by preaching alone. Yet nothing in missionary policy or practice should be allowed to submerge or even to lessen the central emphasis upon the personal message of Jesus.

Co-operation among the Christian forces in India itself is essential to an aggressive rural policy. Fortunately, the National Christian Council is well established and well officered. It is committed to the rural work. It needs at once one or more full-time secretaries for rural service. There is much more union work that can be done by Missions, especially in connexion with high schools and colleges. Missions should combine in the use of specialists in the different phases of village service. There should emerge an all-India programme of rural reconstruction under the leadership of the Christian Church.

I cannot speak from a careful study of the proposed plan for Church Union in South India and have no right to pass judgement upon its terms. But co-operation in village work is so vital and the need of real unity so important that I am impelled to quote a few sentences from a recent manifesto on Church Union, signed by a group of Indian Christians:

> The divisions of Christendom have been a great stumbling-block to many. They have stood in the way of the effective spread of the Gospel. In the providence of God, South India has been called to lead in the matter of Church Union. . . . This urge for Union has become deeper and stronger with time as all over India in all the fields of life there is a marked longing to compose differences, such as those between different communities. It is felt by all that the attainment of unity is fundamental for India's progress. This desire vigorously expresses itself in the Indian Church as a movement for Church Union.

The efficiency of missionaries will be enhanced if they can divest themselves of much administrative work and many minor duties. This is easily said and difficult of realization, and yet, when one sees the increasing leadership of Christian Indians he does not despair of the effectiveness of devolution. Hundreds of missionaries use their time and their energy in performing duties that ought to be carried by Indians. In this rural work particularly the missionary is for counsel, for pioneering, for experiment, for encouragement, temporarily for a measure of supervision, and always for a larger identification with the villagers.

Many questions are doubtless arising in your minds. For example, in this emphasis upon the villager, do we not forget the educated Indians ? By no means. As a matter of fact, one of the crying needs of the villages is for the presence of educated and consecrated Indians in places of leadership and influence in this village work. Moreover, the permeation of the thinking and the attitudes of non-Christian educated Indians with the ideals of a rural Christian civilization and the inspiration to service to the villagers, are all clear gains. Even if the man does not leave Hinduism, provided these gains are present this 'permeation' should be regarded as a clear conquest.

But does India still need the aid of the West ? Most assuredly – yes. Her problem is so tremendous and so difficult, the Indian Church is so poor, that for decades to come we should help with men, and especially with women – the very best we have. There could be placed tomorrow a thousand trained women for effective service in the villages of India, work that will not be done for a long time to come for the women of the villages of India unless it is done by Western women. We can contribute money, both directly and in personnel, for research, and for specific projects of service; we can contribute experience, for we are doubtless farther along in most aspects of civilization-building among rural people than is India. Best of all, we can contribute the spirit and the method of co-operating in a common enterprise for redeeming rural society to the Christian standard.

Are there specific projects that could be named that would be of immediate and practical aid ? Yes, many. Provision for several rural work secretaries for the National Christian Council; for a Rural Research Foundation; for the All-India Rural Service Association; for groups of service specialists in the different language areas; for an enormously wide expansion of the task of preparing and distributing appropriate literature for the villagers; for scores of health units that will really reach the needy villagers; for establishing and supporting training-centres for the rural reconstruction units; for experimenting with the portentous problems of mass education – these are all obvious and immediate and pressing needs.

What is the most nearly essential thing for effective missionary work among the villagers of India ? Perhaps it is a large infusion of 'rural-mindedness' among the whole missionary personnel. The educational system particularly, judged by results, has its back to the villages. This is especially true of the high schools and the colleges; few of their students ever return to the villages. This observation is not a criticism, because higher education of competent village youth is most desirable, and there are few opportunities for higher educated people in the village itself. But the system still leaves largely untouched those who remain in the village, and this is absolutely fatal to a village programme. It is particularly important that new missionaries, coming preferably from a rural environment but certainly with some academic training in rural problems, shall be given an apprenticeship of several years in the villages of India, no matter what their permanent service is going to be. The whole missionary enterprise in the field and at home must be more completely conscious of the significance of the villages of India, and more fully cognizant of the problems involved in the attempt to conquer these villages for the Kingdom and of the methods that must be used in the campaign. If any think this plea for 'rural-mindedness' is the partisanship of a specialist, let them ponder the words of Dr. Macnicol, a deliberate expression of a lifetime of conspicuous service, of deep study, and of ripe wisdom in the Indian Mission-field. He says that all

> who would touch the heart and mould the life of India must go down among the silent masses of the people. They must turn their backs upon the cities and the life of the cities.

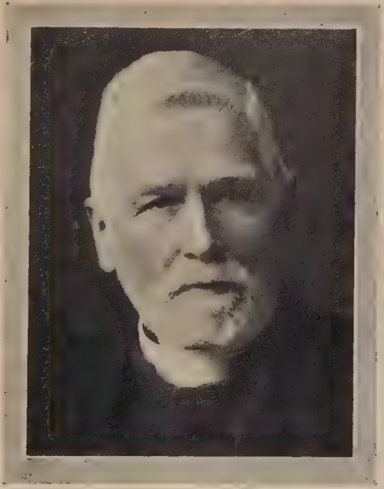
Swaine, London

REV. WILTON E. RIX, M.A.

Lai Chong, Shanghai

DR. CHENG CHING YI.

REV. OSCAR E. MAUREER, D.D.



Russell, London

REV. R. MACKINTOSH, M.A., D.D.

I cannot, of course, discuss the political situation. In the India of to-day there is a deep, flowing tide of desire for greater political freedom, and larger governmental responsibility in some form seems to be inevitable. But I may remark that political power is only the beginning, and its advantages may prove illusive unless the new India is equal to the needs of her masses, particularly in meeting the call for rural reconstruction. She has serious, deep-seated, stubborn liabilities in her social and economic problems, and these are dominantly rural problems. She has, it is also true, real assets: in her sustained history; her power of absorption of ideas; the potentialities of a race that is increasing and not dying out; an ancient literature and an old philosophy; a great religion; good and even rich soil; industrial resources; and above all in a new awakening, a fresh ambition and a consciousness of world relationships. But India needs our sympathy and our aid. She is literally at the crossroads. We can help if we will.

There is now to be mentioned the familiar question of finances. Are we not merely treading air in thus envisaging the Christian task in rural India ? Many Missions are working with decreasing appropriations – how can they be expected to load themselves with new undertakings ? Here I can merely list, not argue, certain considerations bearing on this very practical and very important interrogation.

1. The organization of a rural reconstruction unit is not, and must not, be expensive – otherwise it defeats its own purpose, and belies its own genius, which is to become a pattern of the future Indian rural community.

2. Much can be done merely by adjustments of work and redistribution of workers.

3. If concentration is the accepted principle, some existing projects will be gladly surrendered.

4. If the Missions as a whole will face frankly and carefully re-study their abiding function, and re-evaluate their present commitments in the light of the basic needs of India, it is not improbable that they will be led to a reapportionment of funds.

5. It is not beyond hope that once the West understands the meaning and purpose and scope of the Christian message and mission as developed at the Jerusalem Conference and as exemplified in the Poona recommendations for rural work, there will be an adequate response in workers and in funds.

6. But the main considerations go far deeper than this catalogue of suggestions. The present situation at the home base has in it the seeds of defeatism. We joyfully sing 'Onward, Christian soldiers,' and then proceed to encourage the devoted battalions in No-Man's-Land with the cheering message that there will be a 10 per cent. cut in the missionary appropriations this year. And that is soon followed by the heartening news that a further cut of 5 per cent. will be made next year. If this pruning process were of the sort that rejuvenates and that stimulates fruit-bearing, it would please the Master of the vineyard. But it appears to be rather a cutting of the sort that suggests a girdling

of the branches so deep that it may stop the flow of the sap from the vine, and automatically and irrevocably ensure fruitlessness and bring the eventual curse of barrenness. To encourage or to permit the assumption that the West has met its obligations, on the ground that Mission lands no longer need the missionaries, is to surrender the citadels both of fact and of conscience, unless we have ceased to believe that man's need is God's call to service, while failure to meet the *new* call, the need of a vigorous and enlarged missionary programme, especially among the villagers of the Mission-fields, is to concede that the Church of the West may soon cease to be a Living Church.

There is still another and final issue involved in this subject of rural work in the Mission-field, one that probably may not have arisen in your minds. It is the world-unity of the rural problem from the Christian angle. The Jerusalem Conference said that 'the rural work in Mission-fields is an organic part of the service demanded of the Church everywhere, East and West, to lead in the effort to build a civilization that shall be Christian to the core.' And this means an effort 'that looks toward the development of an intelligent, literate, and efficient rural population, well-organized and well led, who shall share the economic, the political, and the social emancipation as well as the continued advancement of the masses of men, who shall participate fully in world affairs, and who shall be moved and inspired by the Christian spirit.'

Now the recognition of this business of building a Christian rural civilization as a pressing problem of world dimensions is a fresh test of the reality and competency of the Living Church of the West. It is perhaps this sense of a common task for the rural Christian enterprise the world over that is the most compelling thought of all. The keen, abiding hunger of these thousand million people of the soil can be appeased only by the religion of Jesus. Not only is *India* at the crossroads, but the Christian Church of the West is being asked to-day if it has the power to demonstrate its vitality by rising to meet the needs of the rural people of *all* lands. I am enough of a denominationalist to hope that the Congregational fellowship everywhere may lead the van in answering this challenge to ensure a Christian civilization for the rural world.

THE CHURCH AND THE MISSION-FIELD

UNITY IN THE MISSION-FIELD

BY THE REV. GEORGE PARKER, M.A., B.D., SOUTH INDIA

I AM SURE YOU will agree with me that it would be unprofitable for us all if I attempted to deal with the general question of Church Union on the Mission-field in the short time which can be allotted to me. That would result in some generalities which would be of little value. I shall therefore confine myself to the narrower, but more vital, subject of Church Union in South India. First, because it is a subject which must receive our attention; second, because it is that part of the general subject of unity in the Mission-field with which I have had personal contact. Further, since the basal conditions of Mission work in all fields have a great similarity, the study of an actual instance is probably the best means of studying the general question. May I briefly explain that for nearly thirty years I have been in the Travancore Mission, South India, of the London Missionary Society? That period of thirty years just covers the period of movements towards Church Union in South India; and the Travancore Mission, which is one of the largest in South India, has been concerned in all those movements.

The portion of India concerned is the extreme southern portion and is probably about one-seventh of the whole of India. But though it is so small a part it contains more than half of the Indian Christians of the whole of India, and it is therefore the most Christian part of that great land. It is also the most strongly Hindu portion of India. These two facts are connected. In that area Hinduism has been worked out strictly and rigidly, and has created a large number of outcastes and low castes, the rejected ones of that great system. These have found a new life and hope in the shelter of the Christian Church. The Protestant Christian Churches of South India are largely, not exclusively, formed of converts from these classes. They are chiefly agricultural labourers, and peasants living in small villages. Before joining Christianity they were animists, dominated by evil spirits; and poverty, ignorance, superstition, and ostracism burdened their lives. Under the inspiration of Christianity a portion has made great, we may say, astonishing, progress in education, social respectability, and Christian life; but the majority are still poor, and in the first stages of Christian development.

We must think of these Protestant Christians, thus drawn from the lower social strata, as about 1½ millions living scattered among 52,000,000 Hindus and 6,000,000 Moslems, while they are neighboured by a low form of Roman Catholicism so near to their old superstitions that it always forms a temptation to the early Indian Christian.

The Churches concerned in the present movement of union are the Anglican, Wesleyan Methodist, and the South India United Church, which was formed about twenty-five years ago of Congregational and

Presbyterian Churches. Thus Churches which were originally Anglican, Presbyterian, Methodist, and Congregational are concerned in the most comprehensive effort ever made in Church Union.

The Need and the Desire for Union in South India. – The peculiar form which denominationalism has taken in South India is directly due to Christian generosity and restraint. The Missions, with the exception of a few, such as the Salvation Army and the Lutherans, have discouraged overlapping. This has not only been an act of comity or generosity, but it is based upon the recognition that the work of every missionary is the same – the preaching of the gospel, and therefore into a district where that preaching is being done by one Society, it is not necessary that another should enter. Denominationalism, therefore, has become largely geographical. The convert readily accepts the particular forms of his missionary, and usually a man's locality indicates his denomination.

Until recently this division was not much felt. Distances were great, transport was difficult, life was very local, and the Christians, not much advanced, lived under the vine and fig-tree of the protection and guidance of their respective missionaries. In the first years of this century these things began to change. Missions had expanded and had closed in upon one another. Transport greatly improved, and Christians moved about, Christians from the more advanced areas going as Christian workers to the less advanced. A considerable amount of fellowship also developed. Started at first by the promptings of the missionaries, conventions, gatherings for prayer, Bible study, and conference, bringing together Christians from various Missions, have increased. The spirit of inter-denominationalism came to India, largely under the influence of the Student Movement. Christian Councils, Provincial and National, were established for the federated action of the Churches of the various denominations. The flower, and greatest product, of this movement was the formation of the Indian National Missionary Society which unites the Churches of all denominations in a great missionary enterprise within their own land. All these movements have been suffused with something of the spirit of the growing sense of Indian nationalism and consciousness.

Under the influence of these movements the more advanced Indian Christians began to be conscious of the divisions and separations caused by the circumstances of their Christian parentage. Now, every thoughtful Indian knows that division has been the greatest woe, the greatest calamity, of his country, and the worst form of it has been division based upon religion; and the thoughtful Indian Christian, when he realizes some of the limitations and hindrances to full fellowship and united action caused by the divisions of the Church, resents those divisions, for they seem to him to mean little more than simple separation. He does not see much reason for them, for the product of all the Churches is the same. They produce the same fruits of the Spirit, and the Christians of the various Churches are very much alike.

Now let me say at once that the number of our Christians who have realized this is not large. The rank and file know nothing of denominationalism, and, if it were possible, would care less. But the section which does know and care possesses much of the dynamic power of the Church and is a prophecy of the future. It has a significance far out of proportion to its numbers.

But the most serious aspect of denominationalism in India is the danger that it may become associated with caste, and caste in India has always destroyed the power of any Church which has admitted it. Caste sections are largely local. Indians bearing the same caste name, but living in different localities, are nearly always members of different sections of that caste, and one regards the other as the lower. Where the Christian community is the product of mass or community movements the danger of caste and denominationalism uniting is clear. Also where different Missions are working in the same area, as in the larger towns, there is always a danger of this, and it does actually happen. There are areas where the Indian Christians of one Church cannot, by Church rules, join with Indian Christians of another Church at the Lord's Table. To the Indian, Christian or Hindu, with his Indian mentality, this can only be one thing. It is Christian caste. To any one who knows what Hindu caste is, the very thought that a poor, ignorant Indian Christian should be led by a Christian practice to associate Christ with caste is humiliating, and makes him cry out for forgiveness, and for grace to endeavour to end it as soon as possible.

There are other reasons for union, but I have no time to elaborate them. The Rev. William Paton – 'Will Paton' as he is affectionately called – says that, taking India as a whole, outcastes are pouring into the Christian Church at the rate of 10,000 a month. Obviously the utmost economy in men and means is required for training and educating these. Further, as I have said already, the Christians live in the midst of a vast Hindu community and the work of evangelism in such circumstances requires a combined power, not only of spirit, but of organization.

Finally the time is within sight when the Churches of South India will be left very largely to themselves. The position reached by many of them makes self-reliance a necessity for further development; the increase of Indian national consciousness creates, rightly, the desire for a Church more entirely under Indian guidance; and the expanding work of Missionary Societies makes it necessary that, whenever possible, the native Church should take greater responsibilities. The churches of one of the largest Missions in South India, a Church Missionary Society community comprising 130,000 Christians, are entirely staffed by Indians and they have either ceased, or are about to cease, to receive any grants from England, and our own L.M.S. Mission in South Travancore has started upon both these forms of thorough Indianization. We have, therefore, to prepare for the time when the churches in South India will stand largely alone. Can we leave them with the impress of Western denominationalism upon them? Are we not bound to endeavour to remove this, since it is not native to the

Indian Church? Shall we not also endeavour to give them the strength of union and close co-operation? Then, if differences do arise they will arise from questions of the Indian mind, and they will be such, as we believe ours are, which will lead ultimately to a wider, more generous union, and to a Church with a larger vision and richer experience.

Union already effected and the Beginning of the Present Movement.–As I have stated we already have a South India United Church. It is a union of churches associated with Congregational and Presbyterian societies, and it is a good thing to reflect to-day that it was the missionaries of the American Board of Missions and of the London Missionary Society, such as Dr. Wykoff and Dr. Jones, on the one hand, and Dr. Duthie and the Rev. W. H. Campbell on the other, who led the way. That union is a union, not of uniformity, nor of absorption, but of comprehension; each Church has made its contribution, but each Church retains some of its most distinctive features. The success of that union is agreed to by all, by Indian and non-Indian alike. Why do not the Congregationalists and Presbyterians of England and America unite? We have shown them how to do it. What is the difficulty?

Now there is one point which I wish to make with regard to this union. There has been a great deal said about the present proposals to the effect that they are really proposals of missionaries. It is said that Western missionaries have had too much to do with them. Now the point I wish to emphasize is that the movement which issued in the present S.I.U.C. was a movement begun by missionaries and largely carried out by them. In those days, the first years of this century, Indians had not moved much in that direction. The movement began in 1901 just after I reached India. The Travancore Mission was the largest of the negotiating Missions, and I was impressed as a newcomer by the reluctance of the Indians to take up the idea. But when they did take it up and when they did experience the joy and stimulus of fellowship they had no hesitation in declaring its blessedness. I do not see that a missionary who has spent twenty, thirty, and even more years ministering to the Indian Churches, bearing their problems and difficulties, in a way that even few Indians have done, should be regarded as a Westerner in such matters. Even the great missionary secretary, Dr. Wardlaw Thompson, seemed to discount that movement as a missionaries' movement, and there is no record that the London Missionary Society Directors ever considered it, or made any comment on it. But in looking back to-day probably every one, Indian and non-Indian, would say that that union is one of the greatest things which have happened in the Protestant Church of South India. Still it cannot be claimed that the scheme receives the full support of all missionaries involved.

It is significant of the change which went on in India in the first twenty years of this century that the union which began in 1901 was begun by missionaries, and the movement which began in 1919 was begun by Indians. The story is this: 'Indian ministers of various denominations had been meeting together in connexion with a joint evangelistic effort.' These Indians of various denominations found their union in this common task so good that at the close of the conference, two of them, one an Anglican, Bishop Azariah, and the other, a minister of the South India United Church, Mr. Santiago, of the American Madura Mission, issued a joint invitation to a conference to consider the possibility of starting a movement for a United Church in South India. Thirty-three men were present, of whom thirty-one were Indians. Of the other two, one was Dr. Sherwood Eddy, who did so much to inspire big things in South India, and the other Mr. Popley of the London Missionary Society. Both were Congregationalists and both have assured us that they had nothing to do either with calling the meeting, or controlling it. That is how the call came from Indians and it came from them whilst they were under the urge of the Spirit to answer the call of non-Christian India. We may have heard those great words of their call:

> We face together the titanic task of the winning of India for Christ – a fifth of the human race. Yet confronted by such an overwhelming responsibility, we find ourselves rendered weak by our unhappy divisions, divisions which we did not create and which we do not wish to perpetuate.

To those thirty-one Indians, under the glow of their fellowship with one another and with Christ, union seemed a simple thing. But they soon found that their various positions involved doctrines, and Church order, and forms, which had their roots deep in centuries of life and controversy. It is these matters which have required even more thought than the matters peculiar to the Indian Churches. The work has been greatly complicated by the question, 'How will it be received in the West ?' So it has required ten years to work out these proposals for the consideration of the Churches concerned.

Here I wish to point out that these are proposals submitted to the Indian Churches, not simply for their acceptance or rejection, but for their consideration, and that the fullest opportunity will be given for proposals of modification. Such proposals of modification must be considered before the final draft is made. Further it should be pointed out that the S.I.U.C., which contains those churches in which we are specially interested, has eight Provincial Councils, and it is necessary that at least six of these shall approve of any such proposals before they can be accepted. On these Councils Indians hold the large majority of seats. The processes of discussion will require about three years, so that there should be ample time to canvass both the matter of the proposals and Indian opinion concerning them.

Points in the Scheme

I now wish to comment briefly upon one or two of the main points of the proposals.

I. *The Proposed Union is a Union by Comprehension.* The present S.I.U.C. was a scheme of comprehension, and it has been successful. There was little difficulty in fashioning that, but there has naturally been much more trouble in planning this. The planning has called for faith, patience to understand, and generosity, and will call still more for those qualities. It is admittedly an adventure in faith and confidence in the working of the Spirit to remove difficulties.

Very early it was seen that discussions which sought for anything approaching uniformity would only make the differences more distinct. The General Assembly of the S.I.U.C. has realized this and has well stated the position at a recent meeting thus:

> No scheme can possibly bring together three churches with traditions so different as those of Anglicans, Wesleyans, and members of the S.I.U.C. except on a basis of comprehensiveness, accompanied by wide freedom of opinion and practice. Therefore there is need for comprehensiveness in order to secure a Church which will be a common spiritual home.

That is the object sought, 'a Church which will be a common spiritual home.'

It seems clear, and personally I am persuaded of it, that there will always be the two great types of Christians, 'those whose main emphasis is on the objective Church, and those whose main emphasis is on the individual's faith,' those who find the channel of grace and communion through the Church and its ministers and ministrations, and those who find it in direct communion. Can these two unite by placing emphasis upon what is central to both and by allowing liberty in those things in which they differ ? The present proposals are an attempt in that great enterprise. They will stand or fall by their success or failure in that.

The view of the joint committee is that at the beginning of such a Scheme of Union much must remain undecided; even important matters must remain for settlement as fellowship increases. Many things cannot be settled by discussion across the barriers. They can only be solved under the influence of a closer fellowship. Further, much must be left for the Indians to settle when they do become united. The Church of South India will become more and more Indian, and adequate room must be allowed for Indian thought and spirit to express themselves.

There are one or two reasons held by those who favour this Scheme why such an enterprise is possible.

i. The chief reason is that we are dealing with India and not with England or even America. Such a Scheme might not be trusted for England. But the Indian Churches have not inherited our past. They form a newer field.

ii. The Indian Church is free. Even the Anglican Church in India by the India Church Law is now free. No Church in India, therefore, is bound to any Church in the West, and the proposals state clearly that the United Church must be autonomous and free from any control, legal or otherwise, of any Church or Society external to itself.

iii. The negotiating Churches have already, quite separately and independently, developed an organization very similar, which seems to show that they have already discovered the main lines upon which a United Church in South India must proceed. In all these are the three elements, the Episcopal, the Presbyterian, and the Congregational, each of these elements being variously emphasized.

iv. The Indians are a greatly tolerant people, much more so than we are, with our more strongly stressed feelings and opinions. The Indian knows how to live side by side with those who differ from him.

The great dangers in such a Scheme of Union are ambiguity and the temptation to slur over difficulties. Those dangers must be boldly faced, and we ask our friends who read without our pre-formed understanding of the words to aid us here. One suggestion has been made which seems to be worth considering, that on those matters in which there are likely to be different understandings the negotiating parties should state in a preamble the way in which each accepts those points.

We have been led so far to face up to so many difficulties, and we have seen those difficulties so impressively removed that it would be dishonouring that Spirit which has led us did we not seek and face all other difficulties.

II. *Episcopacy.* – Episcopacy has been accepted by all the negotiating Churches. It has been so readily accepted because it has virtually been an element in the organization of the churches of every Mission in South India. It will be readily understood that the first congregations were small. They were also numerous, composed of people very ignorant, only dimly perceiving the new light, with teachers and preachers but a few steps higher in knowledge and experience than those whom they taught. Such congregations and the small churches which developed out of them naturally required an overseer, and though some churches have developed much in self-reliance there is still need, at times, even with regard to those more advanced churches, for the care of the true Bishop, 'he who watches over.'

Secondly there is the natural Indian desire for the Guru or spiritual teacher touched with an authority inherent in his position.

Further, as the Simon Commission Report has pointed out, in India no rule, no guidance, is so well understood and appreciated as that touched by personal thought and attention. It is the basis of the strength and quietness of the Indian Native States. Missionaries have introduced Councils in order to secure that the Indian shall share in control and administration, and these Councils have done much to secure that; but it does not seem that anything will take the place of the personal contact and of the personal influence of one who is recognized as the spiritual guide and leader and who represents the life and even the authority of the Church.

III. Finally, this Church of South India is designed to be an Open Church. There was no point so insistently maintained by the Free Church section of the joint committee as that nothing should be done to endanger in any way the freedom which they have previously enjoyed with regard to communion with other branches of Christ's Church. I need not elaborate this here; we all appreciate it so vividly. All our experience, individual and combined, urges us to secure to the

Indian Church an Open Church with all that that implies. We have given to the Indian Church the great gift of the open Bible. And let me say here that all Protestant Mission churches in South India, episcopal as well as non-episcopal, have been built upon that. No name stands so high in South India as a simple, urgent Bible teacher and expositor as that of 'Walker of Tinnevelley' of the Church Missionary Society. Having given the Indian Church this great gift, we must strive to give it the second great gift of an Open Church, a Church open to all the movements and breathings of the Spirit.

Here I wish briefly to refer to two subjects of importance. The first is the 'Thirty Years' rule. I have seen this spoken of in a way which seems to me far from the form in which it presented itself to me as I saw it fashioned in India, and which has since been corroborated by those in India who have had more to do with these matters than I. If there is any ambiguity here, it should be cleared. At one of the meetings of the joint committee a proposition was made that after fifty years all ordinations in the South Indian Church should be episcopal. I need not go into the arguments for and against. The point is that when this went to the Indian Councils it was rejected decisively. The position taken by the Councils of which I had knowledge was this: 'This rule will affect our missionaries and visitors from the churches outside India, especially those from whom we have received our spiritual birth.' They therefore refused it, but they said, and I think we shall agree with them, 'We cannot legislate in this matter for the Church of the future. We must leave the future Church to settle it for itself. But for our time, for thirty years, this cannot be,' and I am at rest in my own mind that the next generation, if the same question comes to it, will answer it in the same way. It may be that some missionaries and some Societies may desire their missionaries, in order that they may be the more closely linked with the Indian Church, to go out and receive their ordination there. That is a different matter. But should the present rule end after thirty years, it will only be because for some disastrous reason the older and new churches have drifted apart in knowledge and sympathy.

The second point is re-ordination. I simply wish to say that re-ordination has never been discussed, and it has never been asked for either with regard to the present ministries or with regard to the ministries after the thirty years. As Bishop Palmer said in reply to Bishop Gore, men cannot do what to them would be a sacrilegious act.

Mr. Chairman, I think that all will agree that it is a thing to give praise to God for, that within a little more than a hundred years of the beginning of our present Missions in South India, the churches established by those Missions should have so far advanced that even the leaders should be able to desire to make this great venture of faith and enterprise. Shaped crudely, no doubt, in human mould, it yet contains the aspirations and visions of a young Church, a Church which realizes the hard battle it must fight against the evil legacy of the past, and a Church which wishes to face the task presented by the great systems of idolatry and evil which seem heaped round about it.

THE CHURCH AND THE MISSION-FIELD

Church Union in South India

BY MR. J. V. CHELLIAH, B.A., CEYLON

I AM HERE AS a representative of the South India United Church. This Church was established twenty-four years ago as an organic union of the Churches in South India belonging to the Congregational and Presbyterian Missions, both English and American. During the war the German Mission churches, which were entrusted to the care of this United Church by the Indian Government, were added to this organization. The membership of this Church now is nearly a quarter of a million.

The experiment of this union proved such a success that a number of ministers belonging to this Church and to the Anglican and Wesleyan Churches in South India met at a conference and resolved unanimously that an attempt should be made to prepare a scheme by which these Churches could be united into one organic whole. Accordingly they appealed to their respective authoritative bodies to appoint a committee to explore the situation. The Anglican and South India United Church authorities consented to this – the Wesleyans were not ready then – and ten years ago a joint committee appointed by these bodies met and reported that the prospects were favourable. The Lambeth Conference of 1920 and the General Assembly of the South India United Church gave a mandate to this committee to carry on the negotiations. The Wesleyan Church, which stood aloof at the beginning, entered the committee five years later. The result of these negotiations carried on for the last ten years is a scheme of Union unanimously approved by the joint committee. This scheme has been favourably received as a whole by the authorities concerned, but final decision has not yet been made. The scheme is being submitted at the present moment to the Lambeth Conference; the Wesleyans will submit it to the Wesleyan Conference in England; and our Church will seek the advice of the Missionary Societies with which they are connected in England, Scotland, America, and Switzerland.

In a brief address like this I cannot go into the various aspects of the scheme or answer objections raised against it. I shall indicate here two or three important points worthy of your attention.

First, the Scheme of Union is one of comprehension, and not one of absorption. It combines the best elements in the three forms of Church government: Episcopal, Presbyterian, and Congregational. There will be Bishops, but these will act according to a constitution, and will be elected and controlled by Synods and Assemblies. In other words, there will be a combination of Episcopal and Presbyterian principles. The Congregational principle will be apparent in the freedom accorded to individual churches to order their own forms of worship and other matters that are purely local. So there will be a balance between freedom and authority – two essential principles in Church government.

I wish here to remove a misconception to which expression has been given in this Council, that the Free Churches have consented to recognize the theory of Apostolic Succession. This is entirely wrong. The words of the Scheme are:

> Continuity with the historic episcopate shall be both initially and thereafter be effectively maintained, it being understood that no particular interpretation of the fact of the historic episcopate is thereby applied or shall be demanded from any minister or member of the United Church.

The fact that there has been an historic episcopacy is admitted, but those representing the Free Churches made no secret in the meetings of the committee that they repudiated the idea of Apostolic Succession. The scheme provides for a spiritual home to those who believe in that theory and those who do not. Let us understand that even in the Church of England there are many who have no belief in the mechanical transmission of spiritual authority and grace.

Why then, it will be asked, do the Free Churches concerned accept episcopacy ? First, in our effort of union we are looking forward to the ultimate reunion of Christendom, and even if some of us may not be optimistic about this aspiration, we must remember that the Anglican Church with whom we propose to unite has that definite objective. And so it is but natural that we should accept that form of government which obtains in the overwhelmingly large part of Christendom.

Secondly, we believe that we would gain in order, regularity, continuity, and authority by accepting this form of Church government. Church history teaches us that episcopacy has justified itself as the best way of symbolizing and also maintaining the wider unity of the Church and its continuity both in space and time.

Thirdly, an episcopate accords well with the Guru tradition of India, which puts a premium on the contagious power of personality. Outstanding personalities vested with authority and characterized by deep spirituality cannot but be a tremendous spiritual asset to the Church.

The second point to which I wish to draw your attention is that all the ministers of the uniting Churches 'shall be acknowledged as ministers of the Word and of the Sacraments in the United Church.' In plain words, the theory of the validity of episcopal Orders is given up. That I am right is shown by the fact that Anglo-Catholic objectors say (I am quoting one of them): 'If particular ministers of the Word and Sacraments may be received for thirty years, why not for three hundred ?' The answer to this question is obviously that episcopal ordination is necessary not for making Orders valid but for greater regularity and orderliness of the Church. In further support of my contention I may draw prominent attention to the fact that even after thirty years 'the united Church will consider and decide the question of such exceptions to the general principle of an episcopally ordained ministry.' After this, how can anyone argue that the validity of Nonconformist ministry is questioned by our Anglican brethren?

The third point in the Scheme I should like to stress is that no attempt has been made to arrive at a complete agreement on all points, and that some points are left to be settled by the future Church. As the scheme says: 'The act of union will initiate a process of *growing together* into one life and of advance towards that complete spiritual unity.' The present scheme itself is the result of this 'growing together.' Many of the members of the Joint Committee themselves were sceptical about the scheme, and some of them were even antagonistic, at the beginning, but when they conferred together, prayed together, and lived together, they so grew together in spiritual unity as to devise a scheme with complete unanimity. The welding together of the Presbyterian and Congregational elements into one spiritual entity in our South Indian United Church is another example of this process of growing together. Unity cannot be attained by theological controversies. Controversy drives people further and further apart, leaving truth in the middle. If some people are opposed to the union, it is because they have not had an opportunity to live together and learn to appreciate the other's point of view.

We are told that the approval of the South Indian Scheme of Union will largely depend upon the attitude of Indian Christians towards it. Do they want it? There seems to be a suspicion in the minds of some that the scheme was engineered by Western missionaries. In reply to this we may point out that the thought of union originated with a Conference held at Tranquebar in 1919, in which thirty-one Indian ministers, and only two Westerners, took part. We do not deny that missionaries have all along given great help in furthering the movement. But any interest taken by them was due to their recognition of the longing in the Christian community that the walls of partition existing between the denominations should be removed. It may be true that the great bulk of these Christians did not clamour definitely for a union scheme, and yet there was no doubt about their desire, however vague, for greater fellowship among the different denominations. There was, however, definite and strong feeling among the leaders of the community that some scheme should be evolved that would bring them all together. It is this feeling that found expression in the Tranquebar Conference.

We do not pretend to say that the great mass of Christians understand all the details of the proposed scheme. We can, however, say that they are happy that some scheme is being evolved that will bring the present unhappy state of affairs to an end. But we can confidently say that a large majority of the leaders are enthusiastic about the scheme and desire the consummation of the union as soon as possible. After all, in any reform movement, political, social, or religious, the men at the top are the mouthpiece of the voiceless masses, and it is their attitude that determines the course of events.

What are some of the reasons why union is desired by Indian Christians?

First of all, the rising tide of nationalism should be reckoned with. Indians have begun to feel that they could no more be in the leading-strings of the West, and wish to be allowed to order their own homes, and live their own lives. Indian Christians have begun to apply this spirit to their religious life. They feel that the Christian Church there is a mere replica of the Church in the West, and long for an indigenous Church that shall express the genius and spirit of India, and make its peculiar contribution to the Church of Christ at large, just as the Greek, the Roman, and the Teuton Churches made theirs. Our point is that this is possible only when Indian Christians stand on the same platform in order to work for the common object of a national Church. The question has been asked: 'Why not evolve something national *de novo*, instead of worrying ourselves with the niceties of Western theological differences?' There are two objections to this. First, at this stage of our evolution we cannot disregard the wishes of the older Churches which have brought us the gospel. 'Why not wait, till we are more independent?' some one asks. We cannot wait because the stiffening process of denominationalism has already begun to set in and we must act before it is too late. Otherwise, the next generation would be ingrained in their prejudices more deeply, and the work for union would be as difficult as it is in the West. Secondly, we cannot afford to lose the rich heritage and traditions of centuries. The Providence of God has so ordained it that the gospel should first go to the West and return to us in the East. The thoughts and experience of the saints of the Church are too valuable to be lost to us. Therefore, we need the advice and guidance of the leaders of the older Churches and to be in communion with the Church of Christ at large.

A second reason why we desire union is that our differences are largely due to accident and not to conviction. To a great extent they are geographical and not theological. People are Anglican, Presbyterian, Wesleyan, or Congregational, not because they understand the theological implications of these distinctions, but because they were born, or happen to live in, a certain locality. Sometimes in the same family we find a number of denominations represented, and not infrequently the same person changes his denomination according to change of residence or work, or because of marriage alliance. In these circumstances it is easy for us to see the Church underlying these denominations, and to long for the removal of artificial differences.

The third reason why such a union is desired in India is one that applies to all Mission-fields. Those assembled at the Jerusalem Conference felt the necessity to eliminate 'the complexity of the missionary enterprise and to remove the discredit to the Christian name, due to the great numbers of denominations and the diversity and even competition of the missionary agencies now at work in some countries.' The need for pooling all Christian resources is especially necessary in India. The mass movement in India requires the concentration of the energies of all the Missions for grappling with the educational and religious work among these ignorant outcastes, who are being gathered into the Church in thousands. What a waste of energy do we find in many places in India where the work is duplicated and triplicated, whereas a single strong agency could do the work much more efficiently !

What about our witness for our Lord ? It is all very well for Western Christians to sit in their Christian homes surrounded by fellow Christians and say that what is needed is spiritual unity and not visible unity. But they have to remember that the Christian Church in India is surrounded by millions of non-Christians. Just think of it, that out of a total population of 350 millions in India only 5 millions are Christians, and of these only 2 millions are Protestants ! And to shut up this microscopic minority into water-tight compartments and ask them to witness for Jesus Christ is to ask almost the impossible. Those who argue that visible unity is not the kind of unity needed, forget the fact that our Lord in His last and most fervent prayer gave a reason why He wished that His disciples should be united: 'That the world may see that Thou hast sent Me.' The poor, ignorant Indian world cannot see the unity and love that exist hidden somewhere in the hearts of those who preach that Jesus was sent by God. It should be visibly seen, at least in India.

My purpose in presenting this appeal is not to persuade you to set about at once to devise schemes for union for yourself. I appreciate the difficulties here. Your fathers have suffered for principles, and you cannot, perhaps, lightly abandon them. But we have inherited no such tradition. You have brought to us not denominationalism, but the gospel of Jesus Christ. With your co-operation and your prayers we can demolish the partition-walls that the glorious temple of God may stand revealed in its uninterrupted splendour in India.

We believe that the success or failure of our scheme is bound to have an effect on the movement for union throughout the world. If it does not go through, it will set back the hands of the clock of progress considerably. If it does, it will, as the late Archbishop Davidson said in a letter to the General Assembly of the South Indian United Church some years ago, initiate a movement that is bound to spread throughout Christendom.

THE REV. K. L. PARRY felt that the South Indian Scheme reflected right through, in a most disappointing way, all the disputes, misunderstandings, and ecclesiastical entanglements of the West. They were told that the Bishops, under the scheme, would be elected and controlled by a Synod. But it appeared that the Synods were not to be allowed to vote on many serious questions except in the form approved by the Bishops. In fact, the scheme gave extraordinary power to the Bishops, who had been, all down the ages, the main cause of disunion between the Churches. The scheme restored that very element that had been the cause of dissension and separation. He therefore replied 'God forbid' to Mr. Chelliah's appeal that the whole of Christendom should follow South India's lead.

The REV. L. A. LIPPITT (*Shenandoah, Iowa*) was amazed at the apathy shown toward the South Indian proposals in many parts of the world. He had lived five years in China, and that enabled him to realize how different problems were in the East and in the West. It had been repeatedly said that the Churches in the West did not want to stand in the way of unity, but unless they took a more vigorous attitude in support of proposals for union that was exactly what they were doing. He had received letters from missionaries in India hoping that everything possible would be done to further the South Indian Movement. He could not see how any Scheme of Union could fail to refer to historical differences of the past.

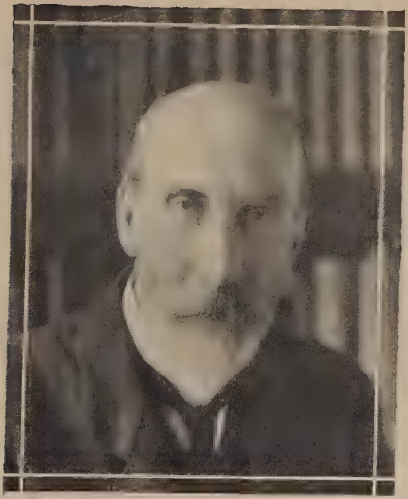
As to the power of Bishops, the South Indian Bishops would have no more power than State Superintendents in the United States. They could do nothing unless they carried the churches with them. He hoped that they were not going to give the impression to South India that, because the position was involved and there were difficulties in the way, the International Congregational Council when it came face to face with the greatest movement towards union made in our time, simply said it was afraid it would not work.

THE MODERATOR replied that it was easy to ask that the International Congregational Council should say something, but they could easily compromise Congregationalists at home by generously but rashly passing resolutions in favour of the South Indian Scheme. He had been interested to hear Mr. Parker say that the Indian Church was free from any control by the State: Mr. Parker seemed to think that that was a guarantee that a United Indian Church would not go very far astray. But if the Established Church in England had stuck firmly by its Protestant position, it had been not because the Church did it, but because the State did it, rejecting the Roman Catholic tendencies in the Revised Prayer Book. In the Anglican Church at home the Anglo-Catholic party was by far the most aggressive and powerful. If they got an autonomous Church in India with an episcopate fastened on to it, he could not see it standing for the Reformed Protestant position. He thought it would probably take the 'Catholic' position in faith and doctrine. Further, any resolution at this point would make it impossible for negotiations now going on to be continued.

The scheme intended that after thirty years the ministry of the United Church should be entirely episcopally ordained. It contemplated an entirely episcopally ordered Church, with the Bishops having power over worship and doctrine, indeed, every power now possessed by Bishops of the Anglican

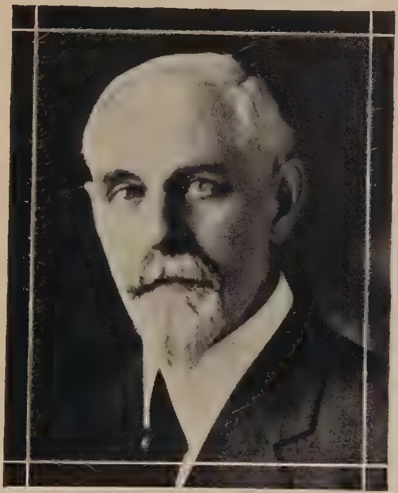
REV. H. C. CARTER, M.A.

REV. CHESTER B. EMERSON, D.D.



Lafayette

REV. J. VERNON BARTLET, M.A., D.D.



REV. W. E. BARTON, D.D.

Community. The expectation was that, after thirty years, when the older men had died, there would be no further trouble, because all ministers would have been episcopally ordained, while all new missionaries going out from England would be ordained episcopally in South India. He could not conceive the Congregational Churches of England, under existing ecclesiastical conditions, continuing to support Missions that had become practically episcopal. The Indian Church had a perfect right to please itself – not one of us desired to impose his will on that Church; but he could not think that the great bulk of Congregational Churches in this country would continue to send money to a Church which had become episcopal, when, at home, the Episcopal Church refused to hold communion with Congregationalists.

Further, the position for the home ministry would be intolerable. We could not subscribe to proposals for union which implied the limitation of the freedom of the Spirit. Was anyone prepared to say that a ministry could be freely exercised if it were episcopally ordained ? It was impossible to limit the Spirit by a Bishop's hands, or in any other way. The Spirit bloweth where it listeth. He was not prepared to fall down and worship and say the South Indian Scheme was a divinely sent thing which was going to unite the whole Christian Church. The Church would never be united until the exclusive claim of the episcopate was frankly surrendered.

The REV. GODFREY PHILLIPS (*London*), speaking from twenty-four years' experience in South India, said that time made it impossible to reply to many of Dr. Jones's points. Many of those who had framed the proposals were in entire agreement with Dr. Jones. He felt that their Moderator had misunderstood the position as it existed in South India. Everybody in the Council desired to evangelize the world, including India. Everybody felt, too, that there should be some great unification of the Christian forces, and was glad that an attempt at unification was being made in India; he thought we could all go farther and suggest that, although a Scheme of Union might make difficulties here at home, we should be prepared to say 'God bless you, try it.' The Indian Church should be allowed to go forward and solve its own problems by the guidance of that spirit of freedom which all Congregationalists possessed. They prayed that everybody concerned with Christ's Church in South India should be guided by His Spirit during the next three critical years. The Church there was facing terrific problems and needed help and sympathy.

The REV. GEORGE PARKER, replying, said that, in his reference to the Indian Church and the State, he had intended to say that the Anglican Church in India would be quite independent of the rule of the Anglican Church at home.

In regard to the interim period, he could only say that he was at Trichinopoly when the proposals were made, and he knew that they were made in the spirit of conciliation and goodwill. It was simply intended to secure that the present generation should not bind the future generation. He could not see why, at the end of thirty years, all ministers would have to be episcopally ordained. If the scheme implied that, it must be altered or ended. No one was more strongly opposed than himself to the idea of an episcopal ordination being necessary as a conveyance of grace.

DR. RITCHIE said it was not suggested that the Council should take any action in regard to the scheme.

The REV. GEORGE PARKER said that he did not think action was desired. He wanted neither decision nor agreement, but he did ask for thorough analysis of the scheme and for sympathetic criticism.

THE LIVING CHURCH: ITS GOSPEL AS A WORLD RELIGION

Christianity as a World Religion

BY THE REV. SYDNEY CAVE, D.D., CAMBRIDGE, ENGLAND

I WANT TO BEGIN my address to-night with two stories. The first, which comes from Oxford, is fiction; the second, which comes from Cambridge, is fact. The first is one of the many stories told about Jowett, the Master of Balliol. He is said to have admitted to Balliol, a Hindu, a thug, whose caste duty it was to commit murder in honour of the goddess Kali. True to the customs of his sect, the thug killed a man one day on the staircase leading to his rooms. The Master called him to him and said, 'I should be the last to interfere with any man's honest convictions, but in the future do not, please, make a mess on the college stairs.' Some time later, the thug desired to become a convert to Christianity. The Master sought to dissuade him from this step. 'I should be sorry,' he said, 'for you to abandon your picturesque beliefs, beliefs which moreover have the advantage of providing a convenient means of reducing the surplus population.'

My other story is a true one. One of our students was going out to India there to work under the London Missionary Society. A very famous Cambridge scholar advised him against this, and spoke to this effect. 'Some of us,' he said, 'have spent long years in trying to understand what Christianity is, and we know how little we have succeeded. What use is it to try to commend it to Hindus ? You cannot be sure of the meaning of Christianity, and you certainly cannot tell what Hinduism is.'

I have begun with these two stories because they illustrate the difficulties of the subject with which I have been asked to deal. I do not think I need linger long on the attitude expressed by that story which the bright wit of Oxford invented at the expense of Dr. Jowett. There may, indeed, be some anthropologists who lament that the material of their study is being diminished by the success of missionary enterprise. Yet even an anthropologist, if wrecked on a once-savage island, might have reason to congratulate himself that Christian teachers had got there first. We know to-day that Rousseau's 'noble savage' has not yet been found. We talk of the 'child-races,' but it is not easy to discover in them a child-like innocence. We are told, indeed, that even *tabus* and rites of sexual initiation have a certain value at low stages of culture. But the very usefulness of some phases of animism is itself a witness to the need of a religion which can take its place. Civilization is everywhere destroying the old restraints, and thus bringing with it the gravest perils. It is significant that in Africa even officials who themselves are indifferent to Christianity desire that education should be

Christian. They know the dangers that beset primitive peoples when their ancestral beliefs are destroyed by modern knowledge, and no new sanctions have taken the place of the old.

If the alternatives were Christianity and what for want of a better word we may call heathenism, our problem would be a simple one. Most men would admit that it would be a good thing if those who have lived in fear of demons should learn instead to trust the God of whom Christ spoke. And against the argument that Christianity is too good for those who have been devil-worshippers we have the clear evidence of experience. Our mass-movement churches of South India in themselves suffice to show that Christianity can become the congenial faith of those who for centuries have been degraded both by the contempt of the caste-people and by their own cringing fear of devils. The man who says that Christianity is useless to those at a low stage of culture is a man who does not know, or will not heed, the facts.

If the issue lay merely between Christianity and the heathenism of devil-worship or an idolatry of cruel and harmful rites, few would deny that it would at least be desirable that Christianity should become the religion of the world. But that is not the issue. Christianity is confronted not with 'heathenism' only, but with religions which cannot be described as 'heathenism,' for they express the aspiration, and command the devotion, of many gifted and educated men.

And so we come to the objection expressed by my Cambridge story. Our Christianity, though Eastern in origin, is to-day Western in form. Can we hope that it will ever supersede the great religions of the East, Higher Hinduism, Buddhism, and Islam ?

That is a question so difficult that many, like that Cambridge professor, feel that it is useless for us even to attempt its answer. Yet it is a question which the contraction of our modern world has made it impossible for us to evade. We hear a great many explanations of the financial difficulties which beset the Church's missionary work. I fancy that not the least is the one which is rarely mentioned – this uncertainty of many of our thoughtful people about the legitimacy of seeking to convert to Christianity those who already find a measure of satisfaction in their own ancient faiths. Justice and compassion alike urge us to teach the ignorant and to heal the sick, but what right have we to ask Orientals of undoubted spirituality to abandon their own religion, and embrace the religion which is the nominal religion of the Western world ?

This problem is peculiarly the problem of our age. It did not concern the Western Church when it was isolated from the pagan world and in contact only with Islam, which Christians judged as men judge an enemy whom they hate because they fear. Nor did it perplex the pioneers of the missionary enterprise of the Protestant Church. In the paganism they confronted they saw only evil. They felt that they were carrying the light into lands of utter darkness.

We often hear complaints of the intolerance of these Protestant pioneers. But such complaints are not only unjust but ill-informed.

Thus the Hinduism with which men like Carey and Ward had to do was a Hinduism in which it would have been hard for any to detect elements of nobility. What they saw was not only idolatry, but the cruelty and vice to which idolatry can lead. They heard the cry of the young wife as she was burnt on her husband's funeral pyre. They witnessed the drowning of female children in the Ganges. To-day, throughout India, educated Hindus speak with glowing praise of the noble Krishna of the *Bhagavadgita*. So far as I can tell, the *Bhagavadgita* was at that time an unknown book. It was the Krishna of the late *Puranas* whom men worshipped, a god who is the apotheosis of lust and wantonness. Or again, as we read the *Gathas* which enshrine the lofty teaching of Zoroaster, we find it hard at first to understand the severity with which Parsiism was condemned. Yes, but a century ago the *Gathas* were known to the Parsis only as unintelligible charms. Zoroaster was worshipped as a demigod; his actual teaching was unknown. The religion of the Parsis was the religion of the late *Avesta* and the Pahlavi books, and in that religion it was hard to discover truth or beauty.

To-day all is changed. Through the influence, partly of Western education, but chiefly of our Christian colleges and high schools, Hinduism has been radically transformed. Its baser elements are still more prominent in popular piety than many realize, but educated men, ignoring the obscenities of the temples, and the degradation of the priesthood, are now able to feed their souls on the finest products of their ancient heritage. The Parsi community has now some learned Dasturs who worthily expound the ethical monotheism of Zoroaster. Nor has even Islam remained unchanged. In Turkey, the Islam which we were once told could not change has changed almost out of recognition. The Caliphate has been abolished, and the use of the veil abandoned, whilst in India, through the influence of men like Syed Ameer Ali, there is now an Islam which owes more than it knows to Christianity, and which speaks of Muhammad in terms derived less from the *Quran* than from the picture of Jesus in the Gospels. In Buddhist lands, through the researches of Western scholars, the teaching and character of the gracious founder of Buddhism are now at last much better known, whilst in Japan, the most active form of Buddhism to-day is concerned not with the historic Buddha, but with Amida, the mythic Lord of the Western Paradise, whose saving grace is extolled in terms like those which fervid evangelical piety has used to extol the grace of Christ.

Everywhere we can see the influence of Christianity. Assimilation to Christianity there already is, but of the substitution of Christianity for the great cultural religions of the East there are as yet few signs. Men are ready to honour Christ as one of the world's saviours. Beyond this, few as yet will go.

There are Christian thinkers who would have us be content with this. That, for instance, was the final view of Troeltsch. In his earlier writings, although he had refused to speak of the 'unsurpassability' of Christianity, he had sought to show that Christianity was not only the climax, but the converging point of the two great types of religion – the legal and redemptive,[1] and had urged his countrymen to take a more generous part in the evangelization of the pagan world.[2] But in his lecture written just before his death for delivery at Oxford, he argued that, although we have a missionary duty to 'heathen races' which 'are being morally and spiritually disintegrated by the contact with European civilization' and may expect among them some success, we have no right to suppose that there will be any 'conversion or transformation' from the great cultural religions to Christianity. Christianity is 'the only religion we can endure,' for 'it has grown up with us, and has become part of our being.' 'It is God's countenance as revealed to us; it is the way in which, being what we are, we receive, and react to, the revelation of God,' but 'other racial groups, living under entirely different cultural conditions, may experience that contact with the Divine Life in quite a different way.' So the most that we can hope for is 'a measure of agreement and mutual understanding.'[3]

In this, Troeltsch doubtless spoke for many within as well as without the Churches. It is well to understand what this view involves. This at least is clear, it was not the view of those who preached the gospel at the first. On the confines of the Roman Empire there were 'heathen' tribes. If Troeltsch be right, Paul and the other Christian missionaries should have restricted their work to them. They should not have attempted to preach the gospel to Jews who had the rich heritage of the Hebrew prophets, nor to Greeks whose religion was infused with the sublime speculations of Greek philosophy, and the poignant myths of Graeco-Oriental cults. Paul did not so judge. He was debtor not to the barbarian only, but to the Greek and the Jew, and he deemed the gospel to be every man's concern. Jesus was not for him one Lord among many: He was the world's one Saviour. The preaching of the Cross might be to the Jews a scandal, and to the Greeks sheer foolishness, and yet it was the power of God unto salvation.

Later, when Christianity was better known, many were attracted by its teaching. It was its exclusiveness that caused offence. Rome had no objection to one Divine Being more. It could not tolerate a sect which claimed for its Lord a sole devotion. It was because of the exclusiveness of Christianity that the martyrs had to die. But it was through its exclusiveness that Christianity survived. Had Christians been content to claim that Christ was one Saviour among many, Christianity would have been merely one cult more. It is unlikely that we should know more of it to-day than we do of the mystery-cults of that age, and the Christianity, which, as Troeltsch admits, is the only form of religion which we in the West can endure, would have been absorbed and forgotten in the vast complex of contemporary religion. For its exclusiveness it was persecuted, but without its exclusiveness it would have died.

[1] *Die Absolutheit des Christentums und die Religionsgeschichte* (1st edit., 1902).

[2] *Gesammelte Schriften*, ii., p. 792.

[3] *Christian Thought*, 1923.

What of our own age? Can we abandon to-day the exclusiveness of Christianity, and be content, instead, with its pervasive influence? Lecturing at Oxford recently, Professor Radhakrishnan, the gifted leader of modern educated Hinduism, spoke of the different religions of the world as if they were like colleges in the same university. One man may prefer Balliol and another Magdalen, but what does it really matter to which college a man belongs? The illustration is interesting, but it obscures the real issue. The different colleges teach the same truths. If at one college two and two made four, and at another college two and two made five, it would matter much at what college a man learnt his mathematics. The different religions do not teach the same things about God, and because of that it matters immensely to which a man belongs. Often, when I was in India, I heard the Hindu chairman remark: 'We all worship the same God, whom our lecturer to-night sees in Jesus Christ, but whom we see in Krishna or Rama or Siva. What does it matter by what names we call Him?' To Hinduism, it does, indeed, not matter much. As a modern Hindu, Mr. Benoy Kumar Sarkar, says, 'The Hindu is fundamentally an agnostic – and therefore has ever felt at liberty to imagine and invent whatsoever God or gods he chooses to adore.' That liberty is not ours. If our faith is one with the New Testament, then we dare affirm that God is known in Christ. 'The glory of God has been seen in the face of Jesus Christ.' He that has seen the Son has seen the Father. That is the saving word we have to preach. That it is which makes of Christianity not one of the religions which compete for men's allegiance, but the religion of the world. If we preach Christianity as the rival of Hinduism or Islam, we shall not preach it aright, and we shall be tempted to make comparisons which arouse resentment. It is not our business to condemn the worst; it is our business to try to understand the best, and so to present the revelation of God in Christ as to show that that best may find there its one satisfying answer.

I wish our missionary societies would drop altogether the metaphors of warfare. There is a warfare which we are called to wage, but that is a warfare not against Hinduism or Islam, but a warfare against evil, whether it be the West or the East. And in that warfare those whom we call pagans may be in part our allies. We are told that a Renaissance Cardinal wrote in his copy of Marcus Aurelius, 'To my soul, to make it blush redder than any crimson, at the virtues of this pagan.' And as we read the fervid psalms of a Tukaram or the devout musings of an al-Ghazzali, we may well be ashamed of the coldness of our own zeal and of our failure worthily to respond to the highest that we know.

Nor do we rightly put the issue if we speak as if the issue lay between Christ and Muhammad, or Christ and Krishna. Our preaching must be, indeed, a preaching of Christ. Yet our faith in Christ is incomplete if it is not at the same time a faith in God. If we fail to make this clear, we have no reason to complain if Muslims think we have two gods, or if Hindus believe that Christ has for us only the importance which their sectarian gods have for their worshippers. But the distinctiveness of Christianity lies in its claim that God is known in the person of its historic founder. Our preaching of Christ is a preaching of God. In Christ, the God after whom the saints and seers of all the world have groped is revealed, so that we may know with certainty what He is, the Father of our Lord Jesus Christ, the God of holy love. Nowhere else is there available for man the certainty of His saving will and love.

We have seen how great already is the pervasive influence of Christianity on the Eastern world. We rejoice that Muslims are learning to assimilate the character of Muhammad to that of Christ, and that Hindus are learning to speak of Krishna in terms of the Christian Gospels. But ultimately the question will have to be faced: 'Is the idealized Muhammad the Muhammad of history?' 'Is the noble Krishna of the *Bhagavadgita*, as interpreted through Christian influences, more than the product of devout imagination?' The East is being influenced not only by Christianity but by Western scholarship and science. We have learnt with whatever difficulty to face the conclusions of the historical study of our sacred books. But scholarship must be destructive of faiths which are incompatible with historical fact. Thus the end may be worse than the beginning. Better far to be a Tukaram worshipping Krishna before the ugly image at Vithoba than one left without a god to worship.

Still greater is the influence of Western science and of the industrialism to which that science leads. Rightly used, science and industrialism could do much to alleviate the dreadful poverty of Eastern lands. But for the time industrialism is destroying ancient modes of life without bringing peace or contentment. The advance of scientific industrialism cannot be stayed by such pathetic protests as Mr. Gandhi's spinning-wheel. But unless that advance be controlled by Christian ideals, the future of the world looks dark indeed. The West will have destroyed the ancient culture of the East, and given it, instead, that secularism which is the bane and not the glory of the West.

It is not surprising that to many in the East, the civilization of the West appears as the deadly foe of all that they most deeply prize. If we claim that Christianity is the religion for the world, because it is the religion of the West, our claim will be rightly resented as a further instance of Western arrogance. As Christian men we have not to do with the imposition on the East of an alien civilization. What we are concerned with is this, to pass on to others the best gift we have, a gift of which we ourselves are unworthy – the gift of our discovery of God in Christ. The missionary who understands his task goes not to impoverish but to enrich. It is not for him to condemn and criticize. He has one aim alone: to proclaim the good news of God revealed in Jesus Christ, to present to the East the Christ whom, as he knows, the West only imperfectly obeys. Humbly but confidently he proclaims Christ as the Saviour who alone is equal to the whole world's needs.

> This is my King! I preach and I deny him,
> Christ! whom I crucify anew to-day.

In Christ is God's saving word, in Him the answer to the world's long quest for God. Our confidence that Christianity can be the religion of the world springs from our confidence that in Christ we have the perfect revelation of the holy love of God. It is a tremendous claim, and one that commits us ourselves to seek to live by the values which Christ's life and death express, and, through the constraining of His love, to pass on to others the good news of God which has come to us in Him.

THE LIVING CHURCH: ITS GOSPEL AS A WORLD RELIGION

The World Situation

BY DR. FRED B. SMITH, MODERATOR, NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES

I do not think I have ever been called upon to speak, in more than forty years of public life, when I was so conscious of mixed feelings of pleasure and privilege and at the same time of regret and embarrassment.

The pleasure is in participation in this great Council, in this epochal time, in this historic spot. The privilege is in the opportunity, it may be, of adding something to the higher welfare of this particular 'household of faith' with which we are associated and in which we have such profound convictions.

The time of this meeting is significant in view of the problems of the Church which seem so acute. The place is auspicious, for we are surrounded by memories and traditions which ought to call forth the noblest and best there is in us.

The regrets of this moment are occasioned by a genuine sense of such limited abilities to deal adequately with the theme at hand. The embarrassment is in the full knowledge that there are many delegates in this Council whose technical knowledge of world affairs is far beyond that of the present speaker. However, I may only have confidence in the action of the programme committee and make such a contribution as is within the scope of my information and talents.

I think the Committee expected me to address myself to one particular aspect of the world situation. But as a matter of fact, something of the whole problem is essential to an intelligent understanding of any special issue. The people of the entire world have become so intermingled, so intimate, so dependent upon each other that not only is geographical segregation impossible but separateness of great moral and ethical questions is equally impossible. This topic must, therefore, more or less involve the entire geography of the world. It must take account of the varied national traditions and aspirations of the world. It must concern itself with the complicated difficulties of the different races of humanity as they are brought into closer economic and social relations in the new world. It cannot avoid the vexed turmoil of economics. It may not hope to free itself from those intense passions which are aroused about freedom of expression in the worship of God, or the 'Religious Minorities,' so-called.

All of these and more are in this baffling world situation. Not one of them can be appraised, much less understood or composed, without due reference to the others.

How happy we would be in this Council and how easy, comparatively, would be our task, if we could direct our thinking to those items which inhere only in religion. And if only that could be reduced to the Christian faith or yet perhaps to the Protestant Christian faith or even more to the Nonconformist Christian Churches or to the delightful day when we could centre upon the responsibilities of the Congregational-Nonconformist-Christian groups! If the only concerns we were called upon to encounter were those from Plymouth Rock in England to Plymouth Rock in the United States, our flights of intellect and oratory would know no bounds of confidence and assurance. But alas, we are in a vast world of one billion and a quarter of struggling people, confused by a thousand divergent traditions, aspirations, and convictions. In an older generation everything was simpler than now. The world conditions with which the International Council of Congregationalists of 1930 is confronted are vastly changed since the Council met in Boston in 1920. These changes have not made our tasks more simple.

With these facts before us, a wide and perhaps superficial view of the world situation suggests unrest, discontent, misunderstanding, jealousies. I do not think any well-informed delegate here will challenge that statement. If we ask in the East or West, the Orient or Occident, what is it the people want, the best answer would be, 'anything but the *status quo*.'

The world situation as viewed from the standpoint of politics is one of turmoil. I do not believe there is any government or administration in existence just now but has a considerable doubt about its permanence. If there is an exception to that it may be in the case of Il Duce, Benito Mussolini, and the Fascist *régime* in Italy. But one may add, that so long as that is a secure government many others will remain in peril. I do not know what the last word will be about the slogan which I think was coined by the late great President Woodrow Wilson, 'The right of self-determination,' but I do know that, for the present, it has unleashed terrific racial passions which have made stable, orderly government very difficult.

The world situation as viewed from the standpoint of economics is even more chaotic. I do not happen to know any great city, commonwealth, or State which is free from ominous threats of riots and disorder occasioned by bitter strife over the economic dissatisfactions. In the demands being made by the less fortunate in the economic struggle for what they believe to be justice 'Socialism,' 'Communism,' 'Syndicalism' are being resorted to, and when their demands are refused violence is threatened and too often employed. No suggestion is here intended bearing upon the merits of either side of this fierce controversy. It is brought forward as a part of the world situation with which we are dealing.

The world situation as viewed from the standpoint of religion is far from being satisfactory. Dr. Sidney Berry said in his last Annual

Report: 'Our churches seem to have less and less people in attendance, they seem to be less and less able to contribute to the support of the enterprises of the church.' With the information I have at hand, this sentence, it seems to me, might have appeared in the Report of many of the administrating officers of Christian churches anywhere. The most conservative among us will agree that things are not affluent in our churches. All is not well in religion. Some short while ago I had occasion to review the Reports I had made to organizations I had represented in five tours around the world and in seventy-two crossings of the Atlantic Ocean. The first of these was written in 1899. The outstanding impression was how far short we had fallen from the hopes we cherished in the Christian movement as we looked ahead forty years ago. The world is a long way from being the kind of a world we thought it would be as we prophesied then. During those years we talked about the 'evangelization of the world in one generation.' Now we are in a desperate effort to save the Missions we have, and to stop the further decline in our missionary giving. Our Church Assemblies do not ring with any triumphant note of advance.

The world situation as viewed from the standpoint of education is affluent, prosperous, and confident. There is one point upon which everybody is agreed. The younger generation are sure they must have education. The older folks are determined that they, their sons and daughters, shall have education. The schools, colleges, and universities are crowded. The most prosperous thing in all the world just now is education. Taken by itself, this is a most encouraging fact. But when taken in relation to all the other conditions of society and the Church, we cannot escape asking, 'What is the matter with education ?' Is its product wrong ? Is its basis in error ? When we view with alarm certain world conditions, it is not so surprising that some people are more or less questioning the prudence of unlimited free education.

Coming back once more to the original central theme of the world situation, we are forced to reckon with these conditions of unrest, bitter strife, and intensified jealousies. They exist, and sound reasoning calls upon a Council like ours to face them honestly and to seek, so far as we may, our duty in the future.

I am fully aware, however, that the Committee in assigning this topic expected me to discuss the world situation as viewed from the standpoint of the implements, the methods, or the principles by which these divergent political, economic, international, and interracial controversies are to be adjusted. That is the rub. After all, differences of opinion upon any questions which involve human life and experience are in themselves not dangerous; they are not to be condemned. These are an indication of growth, of progress, of new unfolding life. The danger is in the philosophy by which those involved in these controversies propose, in the final recourse, to settle their issues. We are not alarmed because nations or races or classes disagree. Our deep anxiety is manifest when we inquire about the methods which are to be applied. Looking backward we see sweeping down through the centuries from prehistoric times to this date the unbroken record of 'Force,' 'Might,' 'Collective Slaughter' as the final court. All the way, when these suspicions and hatreds have reached a certain stage of heat, education has failed, religion has crumpled up, and conciliation has withered. The unsheathed sword has been the method. That unfailing weapon was carried down from 1914 to 1918 and in that *débâcle* well nigh ruined all we had to believe in. That scene tells the story of the unparalleled effort which has characterized the last twelve years of the crusade to dethrone the sword from its high seat of authority and to substitute reason and God.

The wisest men in all the world and the best women in all the world are asking now, in the new world situation, 'What are the tidings?' Thoughtful folks, as they observe the abiding discords, are anxious to learn if what has been wrought since 1918 is enough. I do not happen to know any man who could venture to answer that interrogation with a positive 'Yes' or 'No.'

For those whose hearts yearn for that consummation of a better world order so devoutly to be wished, and would like to say 'Yes,' their faith is built upon the great advances for international goodwill which have been made in these years, such as:

1. The wider boundaries of the Hague Tribunal for Arbitration.
2. The growing efficiency of the League of Nations.
3. The Locarno Treaty.
4. The Briand-Kellogg Paris Treaty for the renunciation of war as an instrument of national policy.
5. The persistent efforts to reduce armaments.
6. The enormous body of public opinion which has developed throughout the world against resort to war.

These years have not been lean ones for the cause of World Peace. Notable achievements have been wrought since the order was given upon November 11, 1918, to 'cease firing.' These represent the field in which an affirmative answer might be ventured to that question.

But for those who would reluctantly say 'No' their fears would be prompted by:

1. The continued practice of war in some parts of the world.
2. The persistent threats of war in a dozen strategic centres of the world's population.
3. The nomenclature of the statesmen who, when they meet in conferences, speak as though they only hoped to delay war or perchance to 'humanize' it.
4. The utter absence of the jubilant assertion in any of the Parliaments that war has been abolished, 'outlawed.'

These and other obvious facts form the basis for a general feeling that such a question upon the present evidence must be answered, 'No.'

This cannot be better illustrated than by quoting those solemn sentences with which the great Prime Minister, Ramsay MacDonald, bade the delegates to the recent London Naval Conference good-bye. He said:

> We have gone as far as we could at present. Compared with Washington and Geneva we have progressed far. Compared with our desires, we have fallen short.

> Another war will be as certain as to-morrow's sunrise if an active mind, not only of the pious but of the practical kind, does not intervene. . . . I am under no delusions as to how far we have gone. We have just made a beginning. Disarmament is beset by pitfalls and difficulties of all kinds. What looks fair on the face of it turns out on examination to be forbidding and dangerous. Now that the Conference is over, I can say with the firmest conviction that if what has been done is immediately used to prepare the public mind to do more, the London Conference will be one of the great landmarks.

The real fact is that a titanic contest is on. Upon one side the forces of God, of goodwill, and of enduring peace are all aligned. Against them are the delayed statesmen and militarists who still believe in the 'ennobling qualities of war' plus the powers of darkness. The final result is in doubt.

Another fact is that if the teachers and preachers of peace should cease their efforts the nations would drift straight into another war. The place and date would be the only unknown elements.

With these things in mind I take it the most important thing before this Council and similar assemblies throughout the world is to organize to carry on a relentless crusade of inspirational and educational meetings and functions in behalf of this hope of abiding peace.

The obstacles before us are appalling. Notwithstanding the accomplishments of the past the influences which make for war are, upon every hand, blatant, vulgar, and unashamed. We may only note a few of these.

Nationalism

The very philosophy by which the world is organized into nations is a menace. Or at least it may be said that the methods employed to make States strong are a menace.

The Rev. Harry Emerson Fosdick in a sermon some months ago said: 'The future great struggle of the Christian Church will be not so much with the evil sources of the older days but will be with nationalism.' From that striking statement he went on to discuss how the present method of developing a certain kind of patriotism was the exact antithesis of the gospel of Jesus. He further said: 'These extreme manifestations of nationalism are so severe that they are utterly un-Christian and are a challenge to hate, jealousy, and discord rather than to the Christian spirit.' Extreme nationalism makes it appear glorious to rush upon the battlefield. In the United States we have one daily newspaper with a vast circulation which carries at the top of the front page this, 'My country right or wrong, my country first.' To Christians this type of nationalism is shocking, but unhappily it is about the platform which motivates the extreme nationalists of every nation. Led to its '*n*th degree,' it always means war. It is for the Christian Churches to teach a nobler patriotism.

Armaments

Those of us who lived in maturity in the years before the Great War are vividly reminded of the 'pessimists' who warned or tried to warn us of the danger of that mad race for armaments. Now we view with increasing alarm the passing of the years and see the major nations again armed and upon a war basis. The League of Nations' Mixed Commission for the Limitation and Reduction of Armaments has met again and again without appreciable results.

The Washington Conference of 1925 did something for one class of war vessels in a limited area.

The Geneva Four Power Conference of 1927 adjourned with no action. It is useless to spend much time in calling attention to the recent Five Power London Naval Conference. It is known to us all. For whatever it did for limiting arms we thank God. But the plain truth is that the volume of the world's armaments has not been reduced and we cannot avoid the sober fact of the continuance of an armed world ready for the next war. None of these conferences has dared to mention the 30,000,000 soldiers now being trained and equipped for war. I recently visited all the more important ports of the Mediterranean Sea. It is a vast military arsenal. This growth of armaments, unless restricted soon, is the forerunner of another war. The influences which are at work day and night to increase this burden of economic and moral peril are sinister, astute, and powerful. I should be sorry indeed to give a wrong impression of some of our greatest soldiers and sailors. I never listened to a more profound appeal for world peace than once when I had the privilege of hearing Major-General Viscount Allenby. I am glad to say that we have in the United States similar officers of high rank who are famous for their efforts to reduce military threats. But with these rare, notable exceptions, Naval and Army officers, taken as a whole, are the zealous advocates of big navies and big armies. They love the pomp and prestige of their positions. They love to be the centre of attraction, where silly women fawn over them in the garden parties. They love the ease of their jobs. They know reduction in armaments puts this, their 'craft,' in danger. They are fighting every inch of the ground. They even begin their speeches by declaring their love of peace, without a blush on their cheeks. They talk about great navies and vast armies as implements of peace, while down in their hearts they believe a 'little blood letting' is a good thing for the world once in a while. The advocates of peace must learn soon whether their strength with the people and the politicians is greater than that of this military cult.

The War Psychology

The world situation more and more reveals the frightful grip which the war psychology has upon the world. I have read nothing more appealing or thought-provoking in twelve years than the editorials by Mr. Wickham Steed in the May number of the *Review of Reviews* in which he analyses the London Naval Conference. He says the fundamental difficulty was that they all proceeded upon the war theory rather than upon peace expectations. The only hypothesis they took into their conversations was war.

For myself, the most pathetic thing about that Conference was not the failure of the Five Power Treaty; not the revelation of the bitter feeling between France and Italy; not the apologetic language of the Three Power Treaty; not the 'reservation clause' which may neutralize the whole thing in six months' time or less: it was the entire absence of any real conviction that the Briand-Kellogg Treaty had power, or imposed any obligation upon the nations represented at London.

For some mysterious reasons which have not yet been made known, the Paris Treaty was taboo in the plenary sessions. One of the American delegates said they hoped to make that Treaty something more than a 'pious gesture.' Upon that memorable day of August 17, 1929, when those delegates met in such solemn assembly at the Quai d'Orsay in Paris to sign that Treaty, the world did not think they were just making a 'pious gesture.' That event was heralded as a new era in human history. But in April 1930 to all appearances it was meaningless to the delegates in the St. James's Palace in London. Their minds had run in the war groove so long that they just refused to run to the contrary. The clutch of this war psychology was dramatically set forth by Mussolini in his address in Florence upon May 17 of this year, when the papers reported that

> 200,000 Italians went into a frenzy of wild applause as he shouted, 'It was I myself who ordered this review because words are a very fine thing, but muskets, machine guns, ships, aeroplanes and guns are even better; because right, if unaccompanied by might, is a vain word. Fascist Italy, which is powerfully armed, can now propose its alternative: either our precious friendship or our dangerous hostility.' The 200,000 militiamen drawn up in the vast piazza waved their muskets in such transports of patriotic fervour that Mussolini himself seemed struck by the storm he had evoked and he leaned over the balcony from which he had spoken and exclaimed, 'Magnificent ! Magnificent !' The cheering continued for half an hour after Il Duce had finished speaking and he was obliged to appear on the balcony time after time to answer the crowd's frantic applause.

Of course this is at once classified by the well-known philosophy of its author. But Il Duce was only more outspoken than others. That is the only difference between him and many others. The United States of America, Great Britain, Germany, France, Russia, and many other countries have apostles of this doctrine. They do not quite dare insult public conscience by oral expressions like this, but they believe in that theory.

This is a world condition. To teach men to think peace whose loins were bred in war is a long, tedious task. It can be done, for the same psychology sheltered human slavery for centuries, but it broke at last under the pressure of an aroused human opinion. It went down doomed for ever as a system. The same process will be necessary to change the mind of humanity about the war system. These are only brief suggestions of the alarming conditions with which we are confronted. The list is not exhausted, but these are enough to make real the problem, *What of the Future ?*

The Triumphant Church

The world situation is waiting for a triumphant Christian Church to become truly Christian by the standards Jesus enunciated in His lifetime and recorded in the four Gospels of the New Testament.

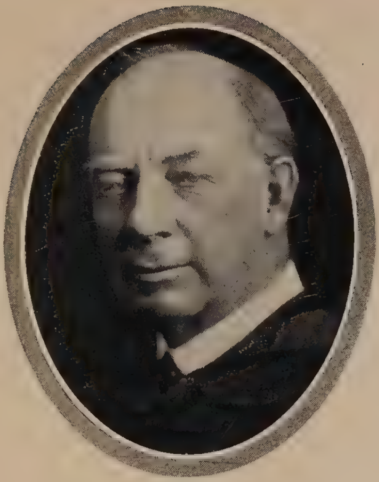
I am not faint-hearted, neither do I lose courage when I am brought face to face with these stubborn elements which so persistently work to provoke misunderstandings, discord, jealousies, and war among the races and the nations. I have gathered enough wisdom to know that these forces will always be arrayed against the cause of peace, but frankly I do almost lose my courage when I observe the inefficiency of the Christian Churches throughout the world to meet their opportunity in this eventful period of history. Highly as we may estimate the work of the Parliaments at their best in helping to solve this problem, and liberal as may be our estimate of the co-operation of education, finally it is a moral and spiritual question. Our own Dr. F. W. Norwood in one of his intense sermons upon this question said not long ago: 'The cause of peace will be won finally in the heart of a great moral indignation.' Henrik Ibsen, in his drama *The Man of Galilee*, says, 'I cannot believe in the efficacy of a loose political federation unless it is supplemented by a great moral and spiritual fusion.' These are the utterances of two great men, but they have only put in concrete form that which many of us believe, *viz.*, that the Christian Church will have to win this issue of world peace if it ever is to be won. It would seem as though we could do it. Certainly our gospel is right. I challenge any man to find one peg in the New Testament upon which he could hang the theory of war. It is not there. The wildest nationalist, the most saturated militarist, would not dare quote Jesus as giving His blessing to any war. Our message is right. But frankly, we must confess that we have fallen far short in our preaching and teaching it. When a war breaks out, the very first thing the war-makers do is ask the blessing of the Church. Only a few days ago I read that in a nation where they were launching a warship they had present a clergyman of a Christian Church to sanctify that warship by sprinkling it with holy water. The gospel is right, but the preachers in the presence of a war-ridden world have unconsciously lowered the platform.

I am convinced that if the great struggling mass of humanity really believed the Christian Church meant business upon this subject, and were persuaded that the Christian Church at all hazards and under all circumstances would refuse to sanction or approve war, there would be an enormous rallying to our standard. But the fact is they do not believe that, and by our past performances there is no reason why they should believe it.

We are, therefore, not only weakened by the way we have diluted the message but we are also weakened by the divided and sub-divided sections of the Christian Church. This is not the time or place to enter into this subject in detail. Christian unity has come to be a kind of popular slogan with some men who immediately declare for a basis of unity which is utterly everlastingly impossible. But notwithstanding all this, the fact remains that the Christian Church is not only divided by these great chasms of Greek Orthodox, Roman Catholic, and

Lafayette

REV. K. L. PARRY, B.SC.

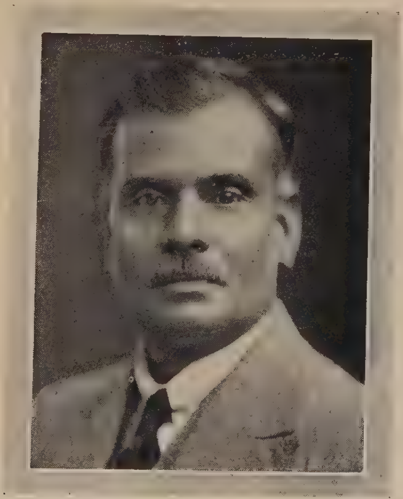


Elliot & Fry

REV. G. PARKER, M.A., B.D.

Baker, Birmingham

REV. LEYTON RICHARDS, M.A.



Haines, London

MR. J. V. CHELLIAH, M.A.

Protestants, but at least two of these great divisions are in turn subdivided, and Protestant Christianity is shattered by more than one hundred and fifty sects, with the result that there is no solidarity of the impact of Christendom upon the curse and sin of war. These facts may in part perhaps explain the comments of Mr. A. A. Milne in a recent article in the *Daily News*, in which he gave it as his judgement that just the prolonged descriptions in war books of the errors of war would not alone promote peace, and then asked this question, 'Can the idea of war be eliminated ?' And then he proceeded to answer it with the following, 'With a little help from the churches – help which I may say has not so far been violently obtrusive – it might be. War is a gigantic compromise with the devil. During a war a Christian country ceases to be Christian. If this plain fact were universally recognised in the churches there might be some hope but it is the only hope.'

Therefore, recognizing on the one hand the indispensable place of the Christian Church and its gospel message as the hope of world unity, co-operation, and brotherhood, we are forced to expect a complicated condition upon our side of these contending forces.

To return for a moment to an earlier statement : the world situation is serious from any standpoint. But it is very serious from the Church point of view. Either our forces must be mobilized against this brute force philosophy to kill the war germ, or it will kill Christianity. The two theories of life cannot longer survive in the same world. And the establishment of the Kingdom of God on earth is pitifully delayed.

One thing is as certain as the light which shines from the sun: we shall not evangelize all the world in this or any other generation until we Western Christians have washed the bloodstains from our hands and ceased this practice of human slaughter in the name of a high patriotism. In this connexion, however, I am happy to believe that our own Congregational Church here in international convocation stands ready, first to be faithful in the highest degree to the true gospel message, and also ready upon every occasion to enter into co-operation, consultation, or organical unity for the services of the Kingdom of God on earth and the preservation of peace.

So far as the speaker of this moment is concerned, these comments are made honestly, seriously. One could wish that the picture could be more encouraging, but it seems greater wisdom to face the facts now than to further delude ourselves about the seriousness of this condition.

I close by saying that when that hour comes when wars shall have ceased and nations shall no more wage conquest and when co-operation and goodwill shall be the order of races and nations, it will have been brought about only through the truth of Him of whom the angels sang, 'Peace on Earth, to men Goodwill.'

THE PLACE OF CONGREGATIONALISM IN THE LIVING CHURCH: OUR DISTINCTIVE CONTRIBUTION

I. BY THE REV. DOUGLAS HORTON, D.D., BROOKLINE, U.S.A.

A CONGREGATIONALIST – if one may judge from that species of us which inhabits the United States of America – is not a person easy to classify. There are not many statistics available by which to gauge his qualities; and, even if there were, we could not afford to admit that there was any man wise enough to interpret them. All of us, it is safe to assume, would vote against being defined by any one lower than an angel, and some of us, one gathers, by any one lower than an archangel. The question, therefore, as to the distinctive characteristics of a Congregationalist is made somewhat embarrassing to answer, since in the absence of angel or archangel the field is left wholly to those who, according to proverb, are willing to rush in.

The statistics I rush to offer you are impressions. But as such they enjoy an advantage over ordinary statistics in being much more difficult to disprove.

By these statistics it is discovered that the Congregationalist has a philosophy. He abhors the word as warmly as he does theology, since he is a practical man, but that he is tainted with at least a few convictions is not difficult to prove. Every one knows, for instance – to mention his literary interests first – how he regards the yellow Press. He would as soon subscribe to the *American* as vote a Democratic ticket. It is true that he does not subscribe to the quarterlies, either, and looks into the monthlies only when an article is twice recommended. Weeklies are his pleasure and the respectable dailies his duty; but he has not yet succumbed to the tabloid or the other sheets of the same colour. His philosophy in matters metaphysical is fluid, in economics, fixed. His ethics are malleable – neither fluid nor wholly fixed. That is to say, he will tolerate almost any belief as to the nature of God, but he will be blest if he will tolerate some of the beliefs going around as to the nature of property, while to the changing beliefs as to the nature of morals he yields but does not surrender.

He is probably a Prohibitionist. The Puritanical strain in him is not completely washed out by his prosperity. He permits luxuries that would cause his fathers' ghosts to peep with horror – to use Isaiah's word: there are, for instance, those luxuries of the eye – wealthier interiors for his office, home, and church, bewilderingly gorgeous and exotic settings in his theatre and motion-picture house. But though he may be in danger of succumbing to the Greek sin of excess, he still stands against the Hebrew sin of transgression. The use of alcohol seems to him one of the practices outside the law, evil in itself rather than in its intemperateness, a poison to the person and a detriment to his society. And therefore, true son of the Hebrew-Puritan tradition, he turns to legislation to destroy it. Malleable as he may be called, it will take a long time to hammer this general attitude out of him.

He believes in the State. However he may at times deny it, he believes in the reign of law. The spectacle of the American Senate has not damped his faith in democracy: there are always just enough exceptional men who slip through the net of mediocrity to keep his hopes burning. He was not close enough to the world war to be truly disillusioned by it, but he desires peace. Yet he is not a conscientious objector. Indeed, if we except Bolshevism, Pacifism is his dearest aversion.

He is a devotee of education. Whether he be a business or professional man, a farmer or artisan, he is planning to send his son, and if possible his daughter also, to some college or other. Let it be a college having only a yell and a debt, it is numbered among those institutions out of which the ruling ten per cent. have come, and that is enough.

He is a convert to the scientific view of life. Science is to him what *mana* is to the native of the Pacific Islands – a power or influence in a way supernatural which is the source of any excellence a man may possess. To his physician he gives his body to be burned, or, more technically, cauterized – to be cauterized, carved, inoculated, or in any other fashion dealt with – because the physician possesses the *mana* of science. He is always ready to listen to the expert in management or distribution, who will help him better to organize his business. To the scientific specialist of reputation in almost any realm, indeed, he is likely to give his confidence. His opinion of the religious specialist is therefore not far to seek, when it is remembered that he does not trust the making of his religious opinions to any of them. He may give his body to the physician, and his business to the efficiency engineer, but he will not give his mind to any priest or priestly minister. More affable than formerly to all forms of faith, he is still himself a Protestant.

The argument that war is a scientifically unsound means of settling disputes and that the work of the League of Nations is the application, to the problem of the nations, of the methods of science – observation of data, codification of principles, deliberate decision – will probably win him in the end, though it still makes him miserable to remember that the founder of the League was not a Republican.

When we speak of his attitude to the Church, we come to the gist of our question. The Congregationalist attends church during the winter with a fair degree of regularity until, with returning summer, the thought of mashie and putter leadeth him – in perversion of Scripture – into green pastures. He tolerates the preaching of fundamentalism from only one or two atavistic pulpits, though he has a respect for the fundamentalist's definiteness of belief. Of late he has developed an appetite for ritual, inconsiderable in itself but surprising to those who remember the bare services of a short generation ago. It would probably be impossible to erect to-day in eastern Massachusetts any new Congregational church not having a chancel. He likes his sermons short and his prayers shorter. His taste in music may be measured by his actual preference to-day for a choir singing Purcell than a soloist singing 'Rocked in the cradle of the deep.' His denominational consciousness is of gossamer, and he drifts easily into kindred Communions: if he be inclined to conservatism in theology, it may be into the Baptist Church, though the Baptists have more outstanding individual liberal leaders than he. If vitality of feeling draws him, he will go into the Methodist, if refinement, into the Episcopal, Church. The old days are quite definitely past when one registered as a social pariah by being a State-Righter,[1] Copperhead,[2] or Episcopalian. The churches of the Congregationalist are not large, as are the institutional churches of many other denominations, but they hold their own, their doors swinging open as easily for the entering as for the departing. His Missions still continue to be one of his wife's glories, though he himself was one of the discoverers of the celebrated affirmation, 'I do not believe in Foreign Missions.' His loyalty to 'practical Christianity' and his genuine interest in the world as a whole, however, are for ever overtaking his ignorance of the needs of the Mission-field and of the foreign enterprise of his Church; and though at present he fights a little shy of charities outside his own village the situation is probably temporary, prevailing only while the missionary apologetic is undergoing readjustment.

When one speaks to him of the Church as the Body of Christ or, in the Council's phrase, of the Living Church, it gives him rather a sensation than an idea. He is pleased by the notion of one vast company organized to let flow the grace of God through channels of self-sacrifice into the needy world. He senses power there: he feels such a body would be at once more worthy and more effective than any number of individuals seeking to save the world singly or by two's or three's. But when he contemplates the Church which has held to this ideal of the unity of the Body of Christ more tenaciously than any other – that is, the Catholic – a fear rises in his throat and he goes to the polls and votes as savagely as the ' Australian ballot ' will permit against Governor Smith as candidate for President of the Unites States. Thence he goes home and writes a letter to some National Secretary of the Congregational Churches decrying the recent merger of the Missionary Societies. He is in fact uneasy in the presence of centralization anywhere, and his actual idea of the Living Church is perhaps that of a loosely related mutual ministry of souls to souls without Orders or sacraments, budgets, every-member canvasses, or missionary sermons.

Now what is distinctive of Congregationalism in all this ?

Nothing, or practically nothing, some will say. And the rest of us will agree to the extent of hoping that not all of it is distinctive. If we are engaged in making the population of the earth Congregational – and we are engaged in nothing else – we should be dismayed at the prospect of multiplying people of this kidney.

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[1] One in Civil War days who acknowledged an authority in the separate States superior to that of the Federal Government.

[2] A Northerner who sympathized with the South.

This is rather American Congregationalism as it is found in the state of nature, unsmelted, the encumbering veinstone not yet separated from the pure ore. But this is the only way it comes. It is the business of the refiner to reduce it, until only the essential metal is left glowing in the crucible.

What that essential metal is is set forth clearly by one who has the gift to see us as 'ithers' see us, because he is one of the 'ithers' himself. Herr Dibelius in his recently translated book, *England*, although some of his words will not be regarded by the Free Churches as a tribute to his insight, has, however, at one point, we must feel, hit the mark neatly. He defines the Congregational as the Church in which the Reformation ideas of universal priesthood are carried to their logical conclusions. The priesthood of each believer, the right of private judgement – these are truly phrases to conjure with in Congregationalism. Almost any Congregational minister will be told by the aunts of his congregation, who meet him after the service, that he had 'a wonderful sermon this morning, Mr. Smith,' if only in his discourse he has once shaken his clenched fist in the direction of the chandelier and declaimed, 'You will not shackle us with any creed, or Orders, or ritual.' And we must all agree with Mr. Smith, trite as his words may be. We will tolerate no rite imposed by the past, we will have no Congregational Mass, nor Passover, no uncontested interpretation of an ageless code of ethics, no binding systematic theology. Our theologians have never been in conspicuous agreement with one another. One wonders what George A. Gordon said when first he met Jonathan Edwards on the other side, and if the asphodel still blooms where they exchanged opinions. No, we are individualists; we take our religion in sanitary single cups.

This is one of the thoughts that runs through and unifies the impressionistic description of the average American Congregationalist I have just given. He believes in his own right to think, to worship, and to pursue happiness. He does not with false coyness close his eyes to his own rights. One of his characteristic enthusiasms is for independence. Or, to go back to the terminology of the first day of our discussions, he finds authority within himself.

It will be recalled that, on that first day, more than one speaker set up and pointed to this doctrine of the liberty of the Christian man as the one standard of our faith. For a time it seemed as if it would stand undisputed, but it will also be remembered that it was presently meddled with by other speakers. No Church can exist, they said, without its own authority, which is quite external to that of the individuals which compose it. Laymen must hear, and ministers, if they are to have a message, must preach, words prefaceable with a 'Thus saith the Lord,' that is, words authoritative in themselves, which do not lose their command as soon as they leave the speaker, words which have captured not only his own thought, but can, by virtue of a magic inherent in them, do the same for the congregation. If the preacher has to support them by some argument or other of his own they are damned for church uses. If we are to be a Communion we must have a common will; if we have a common will it must be commonly expressed, but when we express it in words we have a theology; when in deeds, a morality; when in feeling, an aesthetic and a corresponding ritual. If we think of the ideal Church as an orchestra of different instruments, let us not forget that if they are to be saved from bedlam they must all play the same symphony in the same key and the same tempo. The man who pleaded that we as a Church should have no authoritative form of words was, as a matter of fact, naïvely hoping that the form of words of his own plea would be accepted by the Church as authoritative. It is not our right of private judgement that makes us a Church. The bootlegger and the assassin enjoy that right. It is a social authority that we all feel somehow external to you or me.

Very well, some will say, if that is the pre-requisite for a Church we will have no Church, or just as little Church as possible. But it is just here that the unimpeachable nature of social authority discloses itself. The centuries fairly cry out that in union there is strength. The churchless cannot through the generations compete with the Church: they leave no cathedrals, no history, no teachers comparable in influence with the institutions of the Church. The world belongs to the line of Jacob, and forgets the descendants of Esau. Let us not imagine that the Anglo-Catholics have achieved their increase, or the Roman Catholics maintained themselves, by accident, while the Creator of all strength was asleep, or peradventure on a journey. The conservative Churches in the United States are getting the work done according to their lights better than the liberal according to theirs. They, like the Catholics, possess a peculiar vitality because they trust their destiny to the realistic principle that if there is to be a Church at all it must be an authoritative Church. The company which flouts this principle with adolescent enthusiasm for private judgement matriculates for extinction.

Herr Dibelius acknowledges the presence of this principle in Congregationalism when he calls us a Communion, and it is plainly a second thread that runs through my previous description of the Congregational man. He believes in the Church, he believes in the heavily sanctioned State, he believes that the economic order is not to be played with.

The Congregationalist's working faith has, therefore, not one but two foci. He feels the need of an external authority which cannot be tampered with by private judgement, and that other which I mentioned first, equally indisputable, the need of an internal authority which society cannot control. How shall these two be mutually adjusted?

The issue was left open on the first day, and on this last day of our discussions it is appropriate that we should attempt to meet it; and in doing so we shall, I think, find an answer to our question, What is the Congregational Church in its essence?

My answer is that the Congregational Church is that company of people who do not allow either authority to expel the other, but *keep the issue open*, in the confidence that adjustment will eventually be made, and what the Communion demands of its members will be identical with what each demands for himself. When any member discovers that his own will in some matter is diverse from that of the Church, it becomes an article of his faith to live for a solution. The fact that it does become a problem to him is the true token of his membership in the Church. He will not fear the diversity: he will hold to it. Again and again he has found tensions in his life's experience, and this diversity of authority is only one more – the supreme tension between society and the individual. It is the point of tension, indeed, in the words of the philosopher, that is the point of growth and evolution. This marriage of unconditioned individualism and of an organised society will be a difficult one. But out of it, such as it is, the future of Congregationalism must be born, as the past has been. The marriage will sometimes seem almost hopeless of success, but meanwhile the unremitting faith that it can be made a success, the refusal to do away with either member of it, the steady juxtaposing of the religious authority of each individual over against the religious authority of the whole group *is* the phenomenon of Congregationalism.

This has been Congregationalism from the beginning. The early settlers on the New England shores, for instance, had fled from a particular type of social authority; but they had not fled from social authority. They felt a decent respect for government and established not an Aristotelian democracy without headship but a theocracy deriving from its Divine Head laws which were inviolable. It is not generally known that many colonies were started in North America in the seventeenth century on the every-man-for-himself principle – notably that of the Scots at Darien – which failed with deplorable losses in life and property. The Puritans had no illusions about the necessity for organizing their common life, as Roger Williams and Anne Hutchinson would testify. When irrational fears seized them, they sometimes went too far, hanged the witches and maltreated the Quakers, it is true – but presently they repented in dust and ashes.

It is this repentance and indeed the comparative infrequency of the occasions for repentance which give evidence that the fathers were also aware of that other principle which opposes social authority, the principle of freedom of conscience. By their fruits ye shall know them. They were the ones who cultivated, in Burke's phrase, 'a fierce spirit of liberty.' It was not only that they were born and bred in England and had the British tradition of political freedom in their blood and bone, but that the wind of the Reformation had been blowing and had filled the sails of the *Mayflower*, the *Arbella*, and the other ships that sailed to Massachusetts and Connecticut. The colonists were also the 'dissidence of dissent.' According to their thought, people became Christians not by benefit of Church or priest, or ministers by virtue of the laying on of hands, but – to quote the Rev. George Phillips, who sailed from England to America just 300 years ago this summer – simply through God's own direct sending of 'the Word of His Grace, thereby opening their eyes and turning them from darkness to light.' They believed that God bestowed authoritative insight upon individuals – within an authoritative Church.

In the swinging march of history this paradox has naturally been expressed with Hegelian oscillation of emphasis. When freedom has appeared to be at the point of running into divisive absurdities the necessity for fellowship has asserted itself; and what time fellowship has seemed about to harden into an ecclesiastical order, Browne's cry for reformation without tarrying for any has been heard again, and has been heeded.

But for all the swinging of the pendulum of emphasis, the tension between the two points of authority has been maintained and persists in true Congregationalism until this day. In all of our Communion it would probably be impossible to find a person who would be willing to say he did not believe in liberty of conscience. He might and doubtless would add the qualification that conscience is never so free from human corruptions as to be a perfect medium for God's word; but that it is one channel through which the Divine Voice may be heard and must therefore be kept free, he would die on the first inch of his territory to maintain. This is not the faith of churchmen of all types. Even the great and good Lord Acton wrote: ' (We have) an entire attachment and submission of intellect and will to the doctrine and authority of the Catholic Church.' No Congregationalist would say that in regard to his own Church. On the other hand, in all Congregationalism it would probably be impossible to find a single person who would assert that he did not believe in an organized Church. He would grant that any Church is liable to error, but he has watched the success of big business too closely to think that there is any substitute for organization. He knows that the necessity for organized religion arises out of the texture of the universe, with an authority as august as that of a physical law. This mind is not found in all Communions, either. Many Anabaptist sectarians, whose descendants are still living, and all secularists, disbelieve not in certain forms or policies of the Church, as Congregationalists do; they disbelieve in the Church as Congregationalists do not. The truly Congregational solution to a spiritual problem is not found by asking, what does the Church, regardless of my own feeling, demand ? – that is the Catholic way; not, what do my own feelings, regardless of my society, demand ? – that is the way of secularism – but what adjustment can I make which will meet the demand of my own best feeling and at the same time that of my fellow men ?

If now we ask, 'What is the place of Congregationalism in the Living Church ?' the answer must be obvious. If our Communion is that which with fine madness believes both in the authority of the individual and of the Church as a whole, it can also believe at once in the authority of the individual Communion and in that of the whole Body of Christ. But this is a charter for the universal Church. And that indeed is just what the Congregational Church is : in form it *is* the universal Church – and if we do not believe it to be such we have no business belonging to it. No *mere* belief in the rights of the individual soul will satisfy the test for a catholic Church : the Church founded on such a creed alone can only go on seceding from Church of God to True Church of God to Only True Church of God in dwindling regression for ever. No *mere* belief on the other hand in the rights of the blessed community will satisfy. The Archbishop of York, in a work published some years ago, expresses his pleasure at the thought of seeing various orders within an encompassing Episcopal system – an order of Methodists, of Presbyterians, of Congregationalists, and so on – but this is a palpable impossibility if the Episcopacy be of the Anglo-Catholic variety demanding the surrender of the right of private judgement. The Congregational order could no better accommodate itself to the structural principles of such a Church than the Church could with sincerity tolerate the Congregational order. But think of an Episcopal order within a Congregational system: you may make the Episcopacy as ultramontane as you will, the Church as a whole will have no grievance against it, since that Church will believe in the freedom of the individual Communion; and the Communion, though it will continue to conceive itself the Visible Church *par excellence*, will make its peace with the whole company of Christians, as even the Roman Catholics do, by adopting a doctrine of the Church's larger soul, or something of the sort.

That this is no chimerical theory one can see by looking about him. The Congregational way has already been tried with success. What was Stockholm ? A Congregational meeting. What was Lausanne ? A Congregational meeting. What was Jerusalem ? A Congregational meeting. They all maintained the tension between freedom and fellowship. Continue such meetings until self-consciousness emerges in Protestantism and you will have the beginnings of a universal Church – Congregational in form.

If other Churches can make the same claims, so much the better. They are then systems such as I have described as Congregational, whatever name they or we may carry – and the Kingdom of Heaven is so much the nearer.

Now, lest these dithyrambs of self-adulation should turn our heads, let us return for a final word about the price we must pay if we are to be worthy of this future. The price is the maintaining of the tension.

Our theology will not be systematic in the ordinary sense. It will not furnish a complete answer to all questions, as Calvinism and Arminianism attempted to do. On the one hand, it will develop the implications involved in the priesthood of the believer: on the other, those pertaining to one's undeniable obligations to the fellowship. These will not dovetail nicely into each other, nor will one swallow the other; this has never happened in Congregationalism. In the day of Jonathan Edwards there was abundant alloy of Arminianism in the most Calvinistic of pulpits; and to-day there is more Calvinism lurking behind unvisited corners in our 'modern' minds than many of us would admit. It will be a theology of paradox. It will be a description of two towering and opposite magnitudes. It will transcribe into words the overpowering burden man feels to reconcile the truth of his own inviolable freedom with the equally appealing truth of the inviolable will of the brotherhood. It will, however, satisfy its own presuppositions: it will on the one hand be definite, externally authoritative, preachable – as preachable as the splendidly isolating doctrine that every man is made in the image of God, and the other that perpetually challenged this, that no man liveth unto himself alone. But though it will contain the elements of the final solution, it will not be the solution. It will provoke priesthood in each man severally, since it calls for a religious adjustment no other man can make for him. The solution required must wait upon each man's authorization. Where it cannot woo it will goad. It will not be a contenting theology.

Similarly, Congregational ethics will reveal a conflict between the eudaimonistic system of self-expression and the stoic system of control. Its ritual will result from a search for the royal mean between the traditional-social and the novel-individual – a mean which, like that between black and white, may take a little time to find. But we will not let go either horn of the dilemma.

I need not warn you that the price of maintaining the tension is not always easy to pay, especially when the will of the Church is wrong, and cruel to boot. I once knew a man upon whom the dilemma descended, though it seemed no dilemma to him. His Church was not Christian but Jewish, but the same principles hold. They were in fact ready to kill him for his belief in himself, so a friend said to him, 'Why don't you give up this insistence on your right of private judgement and live ?' But he never would have made so fatuous a suggestion if he had known how implacable was the force of necessity upon the man to be himself. Others tried to persuade him to let go the other factor in his difficulty. 'Why do you recognize the will of your fellows?' said they: 'Why do you not void that will by fighting and crushing it, or evade it, by fleeing ?' But he would not listen to them. The weight of his love for the community was too pressing. Without being false to the will of God within him he surrendered to the will of his society, which he knew also to be God's will. There was conflux of the two forces, and the end of it was a Cross quivering in an earthquake outside the city wall, but that Cross had a strange power. It put men in mind of God. They saw how terribly He desired to save each man to Himself and to save society also.

No, not a contenting theology, the *theologia crucis*, nor a contenting ethic or ritual to go with it – but since when were any of these meant to be contenting ? To a theology or ethic or ritual which is not final one does not settle down as to a finality. He does not bow down to them nor serve them. *Sola fides*. It is the final infinality of these things thus held in tension which forces a man to look beyond them. The possessor of them will not be deceived into thinking he possesses God, but the pressure within his mind, moving him to think further, will make him know that God possesses him.

But at this point, where the preacher should begin, the essayist must end.

THE PLACE OF CONGREGATIONALISM IN THE LIVING CHURCH: OUR DISTINCTIVE CONTRIBUTION

II. BY MR. B. L. MANNING, M.A., CAMBRIDGE, ENGLAND

Contribution is a word that may easily mislead us. There does not exist somewhere else, apart from us, a great Church, the repository of the norm of Christian faith and Christian experience, to whose general life we can make a little addition with a flavour of peculiar pungency. We are already a part of the great Church. Our contribution is not a theological fad or a historical curio. Our contribution is a contribution to the presentation and expression of the one gospel, the common possession of all those who are buried with Christ in baptism and walk in the new life of His resurrection. We Congregationalists have confessed since the division of Latin Christendom in the Reformation the same faith as was confessed before the Reformation. The language of the saints of the ancient undivided Church, of the medieval Church, of the several members of the Church since the Reformation is not unintelligible to us. We need no instruction from well-meaning busybodies in what is our own dialect. According to the Apostle's word all things are ours. We come this week to no mount of an invalid or irregular or merely Congregational covenant. On Mount Zion we are neither strangers nor sojourners, but are fellow-citizens with the saints, and of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner-stone. With St. Ignatius and with all saints we confess: 'Our charter is Jesus Christ: our infallible charter is His cross, His death, and His passion, and faith through Him.' Our distinctive contribution, however you describe it, is a contribution of expression, of emphasis, of form rather than of substance.

In what distinctive way, then, can we contribute anything to help to present to the world of to-day the apostolic Gospel of Jesus and the Resurrection, the old, old story of Jesus and His love, the medicine of immortality for a dying world?

Let me be modest now, for I shall be immodest enough before I have done. On some lines we have no distinctive contribution. For example, though we never lack distinguished theologians we have no distinctive theology. Calvinism, which used to be our glory, was never ours exclusively; and a re-statement of it to-day we need hardly less than other men. 'New theologies' flourish better outside our borders than inside. Our great theologians have always held, and hold to-day, perhaps with occasional exotic trimmings, to the main central path of catholic and evangelical thought.

Again, we have no distinctive contribution to the literature of devotion or to the form and manner of Divine Service. You will forgive a member of Cranmer's College for saying that we have added to the literature of devotion nothing comparable with the *Book of Common Prayer*; and you will forgive a Lincolnshire man for saying that we have added nothing comparable with the *Hymns for the Use of the People called Methodists*. The most obvious characteristic of our worship is its variety; but even here we are outdone. Even less uniformity than we can show has been produced in Anglicanism by the Act of Uniformity. The best traditions of our own worship we have yet to recover from the Presbyterians. From them, more than from the Anglicans whom we are more inclined to copy, we have much to learn.

Our distinctive contribution seems to me to concern none of these things. It concerns churchmanship. Is it not our churchmanship that has always given Congregationalism its peculiar character? It was for a particular vision of the Bride of Christ that some of our forefathers braved the unfamiliar Atlantic and others the familiar prison-house. In our apprehension of the Divine Society, the one holy, catholic, and apostolic Church, in our conception of what its membership means and in our day-to-day practice of its membership, we have preserved, and we to-day explore, a part of the Christian heritage which some Christians have abandoned and which none has explored so fully as ourselves.

Our peculiar sense of churchmanship used to make us unchurch all who did not see the Bride of Christ as we see her. We do not now do that. We do not now think that our Saviour left a single set of directions for Church government, and that the acts of Christian communities organized without reference to this set of directions are at best irregular and most likely invalid. The opinion that there was one divinely planned form of organization (whether it be preserved in Holy Scripture or in ecclesiastical tradition for this purpose matters not) – this opinion the judicious Hooker contested when our forefathers held it. His less judicious sons now defend, as we abandon it.

But because we do not now unchurch all who fall short of our churchmanship, it is not of less account as our distinctive contribution. I do not wish to exaggerate ; but it seems to me to supply the most urgent need of the Living Church to-day. I propose to try to show this. But, first, what *is* our peculiar sense of churchmanship, our peculiar doctrine of the Church ?

You will not think far on that line before you mention the word *Liberty*. Liberty: that is the native air of Congregationalists. Agreed: but what sort of liberty ? Freedom from all those things that used to rouse violent emotions in our liberty-loving breasts : freedom 'from the bishop of Rome and all his detestable enormities' ; from hierarchies, from priestcraft, from councils, from creeds, from tradition, from dogma ? You know the whole bagful of bogeys whom we habitually defy. But when, to-day, you say that liberty is the distinctive possession of us Congregationalists, do you seriously mean liberty from these things and the like ? If so, you have no liberty but such as falls to the lot of all men. If this be your liberty, it is the liberty of the beasts that perish. Why, it is the freedom of Mr. Bertrand Russell, of Mr. Joad, of

Mr. Llewelyn Powys, of Mr. Mencken: they all enjoy this freedom, with a freedom from all knowledge of Church history thrown in. This is a freedom enjoyed by all this sad, despondent, dying world. It is a freedom that leaves the man in the street exactly where you found him. Freedom from dogma, from tradition, from priestcraft, from creed, from an infallible Book: with a small price he has obtained *this* freedom, with the price of a two-seater car or a Sunday excursion ticket. If this freedom be our distinctive contribution (and men who sit in Moses's seat hint sometimes that it is) our contribution is worthless, for it is already, like most worthless things, 'in widest commonalty spread.'

No: our distinctive contribution is liberty, but it is Christian liberty: liberty not from the Church, but in the Church. It is the combination of liberty with the highest, fullest, most rigid churchmanship. It is positive liberty, not negative. It is defined not by throwing overboard this and that and the other from the ark of St. Peter; but by piling up everything that scribes instructed unto the Kingdom of Heaven have brought forth out of their treasure, things new and old. It is the liberty of the gospel, not of the Rationalist Press; it is not the rancid disillusionment of the renegade; it is the glorious liberty of the children of God.

That, then, is my thesis. Our distinctive contribution – what determines our place in the Living Church – is our theological conception and our historic practice of liberty *and* churchmanship; full liberty, undiluted churchmanship. These are the two notes that sound equally and in harmony down our history; and he is no true Congregationalist who sounds either at the expense of the other.

What was it that made us assert the rights of individual independent congregations, that made us not merely Calvinists and Puritans in the seventeenth century, but also Independents, Congregationalists? Was it a love of petty societies, of primary assemblies, of theoretic democracy? Nonsense: it was a doctrine of grace. The Church, we believed, is the vehicle of grace: only by it does the grace of the gospel come to men. Grace is the one thing necessary and sufficient to make and to maintain a Church. The Church is not an end in itself; it exists for the gospel and by the gospel. Many men said it: we acted on it. We had not begun with some notion about the excellence of independent congregations, and from it deduced that what such congregations supplied must be grace. We found grace in the independent congregations to which (if the Church were to rule its own house) historical accident had driven us. We found grace; and we adored. Where we found grace we recognized the one catholic and apostolic Church which with all Christians we confessed. That is our position still.

The value of Congregationalism is that it states and shows forth a doctrine of grace. To form and maintain the Church grace is necessary and grace is sufficient. Without it (though you have all the architecture and liturgy and formal continuity and social service that it has entered into the heart of man to conceive) you have nothing. With it (in whatever meanness and squalor and ineffectiveness) you have everything. The gospel of the grace of God takes form in human society, and this incarnation of the gospel is the Church. By the word and the sacraments and the fellowship the Church brings to us men to-day (we know it) the Word that was once incarnate in Galilee and Judæa. As in the incarnate Word God is revealed as He is revealed nowhere else in men's experience, so in the incarnate gospel, which is the Church, the incarnate Son of God is known as He is known nowhere else. That, in its elemental terms, is our doctrine of the Church; and that is our distinctive contribution. Without this faith in the grace of the gospel our claims for our independent Churches – that they represent, and are in their own setting, the Great Church with all its authority and power and comfort and grace, no authority their equal on earth, no power and comfort and grace greater in heaven – these claims are as ludicrous as the outsider thinks them. But with this faith we see in them the incarnate grace of the gospel, fair as the sun, clear as the moon, terrible as an army with banners.

What reason is there for supposing this distinctive contribution of ours, this doctrine of grace and the Church, of peculiar value to the Living Church to-day? I propose, in what is left of my time, to try to indicate how this contribution, properly received, would lift the Church and the world above three of their most distressing ills, set them in a large place, and establish their goings.

First, our doctrine of the Church makes irrelevant and meaningless the squalid controversy now raging in almost every denomination except ours between the so-called Fundamentalists and the so-called Modernists. A Congregationalist does not know whether he has more sympathy or more contempt for each party. He has no doubt of his overwhelming desire to be well rid of both. What is the cause of this squalid controversy? It is at bottom a failure to understand that the Church is made and maintained by grace, that grace is sufficient, but also necessary, for its life, that doctrine is not something which the Church protects, but that it is something which protects the Church. Men still think in terms of law. They apply the methods of the old dispensation to the problems of the new.

For we need not deny that there is a problem behind the Fundamentalist-Modernist scandal. It is the problem of re-stating the faith in the light of new knowledge. The new knowledge, to be sure (such of of it as is both new *and* knowledge), is far less than many suppose. It is mainly our own ignorance of our fathers in the faith which makes us fancy them and their problems so very unlike ourselves and our problems.

Some in the evangelical and some in the catholic school are afraid that modern thought will end by offering an enervated, bowdlerized substitute for that which has been the glory alike of catholic and of evangelical saints; that Christianity outside the Roman fold will be watered down to that unsatisfying humanitarianism which a shrewd undergraduate more than fifty years ago saw as the probable issue of certain tendencies in his pastors and masters. That undergraduate was Cecil Spring-Rice, and a saucy letter of his written in 1878 from the

Oxford Boat Club makes my point better than I can. He is describing Jowett, Master of Balliol; and for all his greatness Jowett was the herald of many of the most deplorable features in modern Protestantism.[1]

> Life here gets very uneventful. The only thing that makes one day different from another (except fish and porritch on alternate mornings) is our debating society and the sermons. I have heard three of the last from our Master. Doesn't he seem to begin at the wrong end? 'The Mosaic books are not wholly unhistorical'; 'Purity is better than orthodoxy, wise persons than sectarians.' 'The gospel facts may or may not be accurate, but there is no doubt that honesty is the best policy.' Moses and Job and Solomon and Christ lived and died that their lives might suggest to Dr. Jowett sundry platitudes and truisms, and if the facts are not exactly and correctly stated, why, they make a very edifying allegory; in which Dr. Jowett's young friends may live and move and have their being. 'Swollen with wind and the rank mist they draw.' Fancy Oliver Cromwell told to take the *Pilgrim's Progress* instead of the Bible to fight for: 'it was equally true and considerably more edifying.' I do not love thee, Dr. Jowett: which is very ungrateful for he has been very kind to me; and has devoted his whole life to doing young men good – especially young women.

A shrewd boy, that; but do you wonder that any man who has known even a little of the deep things of our holy religion revolts from such an issue of thought? Of course he revolts, and of course the Fundamentalist revolts; and he says very truly that any re-statement in the light of modern knowledge which presents Christianity as an offenceless residuum after all that is characteristic of the historic faith has been purged away, will satisfy no soul of man, will drive the devout into the Roman fold, and will be treated by the world at large with the contemptuous neglect that it invites and deserves.

But you know what follows: the Fundamentalist calls in the law to defend grace, and we have the lamentable apparatus of tests, oaths, subscriptions, declarations, trials. We have the melodramatic proceedings in Tennessee, the trial in the Dutch Church in South Africa, the attack on the Bishop of Birmingham. You cannot preserve the faith so. The Churches with the strongest doctrinal fences, and with episcopacy too (that indispensable and certain guarantee of the continuity of sound teaching, if we are to believe the Anglo-Catholic text-books) – these Churches are eaten through by Modernism; and their Fundamentalists clamour vainly for law to protect grace.

That is, however, only the lesser half of the evil. If the Fundamentalists are nervous lest the Church should lose one part of its inheritance, the fullness of the faith, the Modernists are nervous about losing the other half, Christian liberty. They are in irritable terror lest any

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[1] It has been pointed out to me that it would be unworthy of the Council and ungrateful to a generous friend of Congregationalists to seem to accept as a portrait of Dr. Jowett what is a brilliant undergraduate caricature with just that dash of good-humoured malice which any undergraduate may be forgiven for using when he paints a Don. It is hardly necessary for me to add that I sincerely agree. But Dr. Jowett was a man sufficiently great to be proof against caricaturists, and Congregationalists, we may hope, need not fear any charge of ingratitude. Spring-Rice wrote what was plainly a caricature, and I use it as such. But caricatures can teach us something, and the eminent services of Dr Jowett to Congregationalism do not prevent this caricature from having its point. I use it to drive home one particular part of my thesis: I do not offer it as a comprehensive judgement on a distinguished Anglican.

DR. KENYON L. BUTTERFIELD

Lafayette

MR. B. L. MANNING, M.A.

REV. S. CAVE, M.A., D.D.

REV. DOUGLAS HORTON, D.D.

positive affirmation of faith should block future access to truth. Say nothing too definite now, lest the future should be shocked. And if the Fundamentalist brutally has recourse to law, the Modernist more meanly has recourse to legal fiction. His principal anxiety appears to be to show how little it is necessary for a Christian to believe. A rising Cambridge Anglican exponent of this school lately preached a sermon in which it was noted that the Name of the Redeemer occurred not once, and the word God only once in a description of a state of things now happily passed away. Is a modern Spring-Rice writing about his pastors and masters ? I have no doubt he is.

This hideous legalistic controversy about what is the indispensable minimum of belief offends the conscience of all Christians. It causes the common enemy to triumph. It convinces many friendly men that when Zion is burning we are content to measure the size of the throat of the fish that swallowed Jonah and to debate whether Q wrote the Gospels or only another man of the same name. It is hateful, and it is worse than hateful: it is useless. The Fundamentalist, for all his violence, cannot exclude the Modernist; and the Modernist, for all his protestations about the sacredness of all truth, is suspected by the plain man of living a lie and selling the gate he is sworn (and paid) to defend. A situation hateful, useless, and unfair to good men on both sides. Yes, and if our distinctive contribution is worth anything, it is unnecessary.

The grace of God, we affirm, needs no legal machinery to protect it. The Church animated by this grace has the resources of a healthy body. It grows; but, like the seed in the parable, secretly, without chatter and parade, as new knowledge feeds it. It drives out of itself, by spontaneous unnoticed action, whatever is irreconcilable with the grace that is its creative and sustaining principle. In a word it combines fullness of faith and fullness of liberty.

Our history on both sides of the Atlantic confirms our Congregational faith in the sufficiency of grace. Our churches have always had a sort of cave of Adullam with a feeble hold on the central, historic, catholic, and evangelical faith; but it is a cave of Adullam whose inhabitants are quietly and continually shed in various directions by our churches, or brought to a better mind. We make no martyrs. We have no *auto da fé*. But we keep the faith. The only guarantee of the fullness of the faith and of Christian liberty is the Church's experience of the grace of God. Nothing less than the full faith of Christ crucified, dead, and risen again can stand long before its awful fire. No corrupter of the simplicity that is in Christ wishes to linger long where His holy Name is revered.

Let the Fundamentalist learn that no standard of faith can be so drawn that any Modernist worth his salt cannot drive a coach and four through it without a scratch on his conscience. Let the Modernist learn that no revision of standards can ever satisfy any but the modest man who takes on himself to revise them. The words of all of us will appear out of date to-morrow, and we may just as well reconcile ourselves to it; but the triumphant orthodoxy of the soul that knows its Redeemer liveth is not a foe to liberty nor is liberty a foe to it. God's truth, like God's service, is perfect freedom. Our distinctive contribution is an experience of Church life that proves it so.

There is a second way in which our distinctive contribution is of importance to the Living Church to-day, for it has a bearing not only on the clash of opinion inside a denomination, but also on the relation of one denomination with another. As it ends the Fundamentalist-Modernist controversy by removing thought to a plane where the shibboleths of both parties are irrelevant, so it would remove the discussion of the relation of episcopal and non-episcopal bodies to a plane where most of the questions now debated simply do not arise. The language in which many of the debates are carried on is the legal language of the old covenant. What is it that makes the Church different from all other societies, that makes the preaching of the Word different from all other speech, that makes the sacramental rites different from all other significant acts ? It is grace. Then it is not episcopacy or the lack of episcopacy. If we see clearly, and believe seriously, that grace does make effective the ministrations of unworthy men, we cannot pretend that it is the man or anything about him which makes grace regular or effective. The only trouble is with us when we do not clearly and simply believe in the unique operation of grace in ecclesiastical acts. The more you realize the magnitude of the work of grace in the Church, the more you exalt the Church as its vehicle, the more blasphemous it appears to do anything but adore. To classify the work of grace as sometimes valid and regular, sometimes valid but irregular, sometimes invalid and irregular, to ask if grace may be invalid though regular, this (it is our distinctive contribution to make clear) is frivolity in the holy of holies. It is like the discussions of the later medieval schoolmen when reverence had gone and only cleverness remained. You may find the vocabulary of law, validity, regularity, jurisdiction, and the like, convenient for describing human arrangements, but when you come to the grace of God which justifies our claims for the Church, which makes a society a Church or makes it not a Church, you dare not apply the language of the police court. So solemn, so tremendous a conception of grace have we Congregationalists received from our fathers that we cannot begin to classify and grade the manifestations and the means of grace. The Supper of the Lord is either celebrated or not celebrated: the Body and the Blood of Christ are spiritually received or they are not received. We simply do not know what an irregular or an invalid celebration is. We do not deal in percentages with the grace of God. We have no use for the Book of Leviticus in modern speech or in modern slang; and that is exactly how much of the so-called catholic argument about Orders and Sacraments strikes us. We have so high a doctrine of the Church and of its ministrations as means of grace that we conceive that in handling them we are dealing with God Himself. We are in the presence of the elemental and the absolute. Our categories fail ; our measuring rods are too short; we will not pretend to use them. We repudiate this Judaic legalism that tries to ensure grace by legal channels and presumes to judge it when it has arrived, first class, second class, third class. We shall be told that this is confused thought, an abandonment, not a solution of the problem, a failure to make language precise. We agree a thousand times. We are in the presence of God. When we can botanize about the Burning Bush, either it has ceased to burn or it has been consumed.

My words have failed completely if I have not made it clear that, as I understand it, the distinctive contribution of Congregationalism is a very high doctrine of the Church. This is indeed a commonplace among us. We carry over from Calvin and medieval Christendom the notion of a Divine Society with a unique place in human life. We assert its claims as fully as Rome. Without this Society there is no salvation for human society. The individual knows the benefits of Christ in the Body of Christ. We conceive of salvation in terms of the saved Society. Membership of the Church, fellowship in it, the means of grace which it provides, the preaching of the Word and the administration of the sacraments, these are not optional accessories of the gospel: these are the gospel. The visible organized local church is for us the earthen vessel which carries the real presence of the Saviour. From this there has always followed among us a vigorous conscious churchmanship which refuses to acknowledge any superior or equal power on earth, which asserts its complete right to self-government and to self-discipline.

Even as I recite the terms of our doctrine does it not strike you as unreal, theoretic, removed from the actual conditions of to-day ? I do not wonder. Is not such a notion of the Church utterly at variance with what we observe around us ?

Is it not true that in most European countries and in Central and South America the choice presented to the mass of men is a choice between a legalistic clericalism and secularism ? Is not Christ's holy religion in many parts of the world bound up with a system of clerical control, based on ignorance, perhaps beneficent in a state of ignorance, but doomed to end as education spreads ? How many well-intentioned men in how many nations find it impossible to think of the Church and liberty, the Church and progress, except as opposites ? I know they are wrong. I only ask, does it not seem so ? It has come to this: if you want what the Church alone can give, you must accept clericalism; if you are not prepared for clerical control you must renounce the Church completely. Clericalism or anti-clericalism: like the Walrus and the Carpenter, '*both* very unpleasant characters.'

You can see this in the divided mind of England and America concerning the confessed intention of the minority who govern Russia to stamp out the gospel of Christ. So hated is clericalism among us that the disappearance of the Name of Jesus from Russian life seems but a reasonable price to pay for the disappearance of the name of priest – and this to many persons not abnormally stupid nor abnormally brutal. There is in the last analysis no future for clerical churchmanship. Is then churchmanship to disappear ? Have we no distinctive contribution to make here ? The problem is seen in a new light if we look at Great Britain, the United States, and the rest of the English-speaking world.

Here historical accidents have averted the sharp clash of clericalism and anti-clericalism, though the progress of the Roman Church and the triumph of the Latin party in Anglicanism would sooner or later provoke the same reaction here as elsewhere. But at the moment religious opinion seems to be dividing on a fairly clear line.

Many people are definitely seeking outside the Church to exercise those powers, and to satisfy those needs, which formerly they exercised and satisfied in the Church. Undenominational, unsectarian groups, with no doctrinal or specifically religious basis, vaguely elevating and pleasantly social, like Rotary Clubs and Women's Institutes, these, professing at most the vastly overpraised religion of Abou ben Adhem, these – all excellent in their way and better controlled, of course, by Congregationalists than by any one else – compete seriously and successfully with the Church for the attention of men and women of goodwill. Even in our churches a loose notion of churchmanship is at times to be observed, a weakening of the doctrinal basis of the Church, a lower view of the Word and sacraments than that of historic Congregationalism, a tendency to fancy that we are but an unspiritual reproduction of the Society of Friends, and that the nearer we come to the pattern showed to George Fox the better. In a word there is, both inside and outside the Church, a drift to undogmatic philanthropy and unecclesiastical social groups.

Inevitably, and most properly, this philanthropy and these groups fail to satisfy the genuinely devout, the souls that are broken by sin or the horror of the darkness of death, or those who have already been enlightened and have tasted the heavenly gift and the good word of God and the powers of the age to come, those who have had some experience of the power of supernatural religion. These cannot be satisfied by a Church that is less than a church, a ministry that is less than a ministry of the Divine Word, a baptism that has evaporated into an optional exhortation to parents, a holy Supper that is less than the Body and Blood of the Redeemer. These, then, as well as the sentimental and the gullible and the social climbers, drift towards the so-called catholic side of modern religion away from the historic Churches of Protestantism. And it is, primarily, because the historic Churches of Protestantism have not enough red blood in their veins to hold them.

That, fathers and brethren, is the situation, and I have done. I have reminded you of the world torn between clericalism and secularism, and of the religiously minded between a social humanitarian benevolence that cannot satisfy the soul and a legalistic Judaic clericalism that cannot satisfy the mind. I have reminded you of the other sections of the Church torn between a desire to keep the fullness of the faith and a desire to keep liberty of thought. I have reminded you (perhaps to the point of boredom) of our great treasure in a free and pure churchmanship, that is not clerical nor the enemy of liberty because it is founded on and sustained by the grace of God. Because you dislike the priest, you need not fly from the Church: because you want a solace and a strength not provided in cafés and village halls you need not turn to sacerdotal magic. There is a better way. It has been ours to assert positively the full-toned orthodox faith without legal bonds, to shew that by removing its legal bonds its divine excellence stands forth the more plainly. Orthodoxy without legalism, churchmanship without clericalism: that is our distinctive contribution to a situation in which orthodoxy and churchmanship are suffering for the faults of legalism and clericalism, and the world is feverish for want of what the Church alone can give. To convey this treasure to a dying world and a Living Church, that need it as they need few other things, that I believe to be the call of this Council to us.

We cannot convey what we have not got. I ask you: have we that grace without which Zion is left to us desolate ? The need of the world, the need of the Church, the unsearchable riches of the grace of Christ: all these bring us to His cross, where as we see the marks of His Passion and of our redemption we join in an act of penitence and dedication and resolution, in an act, above all, of adoration: *My Lord and My God.*

DISCUSSION

DR. CLARENCE H. WILSON (*New York*) said that there was a widespread impression that the Churches were not saying to the world what they thought, that ministers were not telling what they knew, but were reproducing the thinking of past ages in more or less archaic form. Traditionally and historically, Congregational churches and ministers were licensed to think and to say what they thought: no overshadowing ecclesiastical authority defined what a minister had to say. If Congregationalists were prepared to exercise to the full the liberty wherewith Christ had made them free, there would be a revived interest, and the attention of the world would be gained. With such liberty no doubt some wild and foolish things would be said, for liberty was always dangerous. But the liberty Congregationalists asserted was not that of wild men, but of men who desired to be guided, and believed they were guided, by the Spirit of God. In the full frankness we were privileged to employ was a definite contribution to the Living Church.

Further, the Congregational Church, while not a credal Church, was a covenanting Church. One of the finest and noblest things in Church history was that covenant of John Robinson's church – 'to walk together in all God's ways, made known, or to be made known.' He agreed with Dr. W. E. Barton that the Lausanne Conference was futile. He believed that every future Conference on Faith and Order was likely to be equally futile, because we could never agree to define our faith without a compromise sacrificing more than we gained. But upon the basis of a covenant the Free Churches of the Protestant world could come together to-morrow, and unite themselves in an aggressive movement for the evangelization of mankind.

The REV. J. G. DRUMMOND (*Glasgow*) said he came from a country where Congregationalism was in a perplexing situation. They were not beset by Bishops, but by a Church which was – he must not say *Established* – but set firm as the National Church, and was Presbyterian. From the discussions it seemed that many found it easy to sit side by side with the Presbyterian Churches, but in Scotland it was difficult to know what to do. Had Congregationalism there a distinct contribution ? Many of the things claimed as Congregationalism's special contributions marked Presbyterianism too. But would they continue to mark a Presbyterianism which was National and Established? To them the question of State Establishment was a live, and a difficult, question.

He believed that two distinctive marks of the Congregational Churches were: (1) The capacity to combine in fellowship people of all classes and theological opinions; and (2) adaptability. (1) In his first church a countess and an illiterate fisherman handed the bread to each other at the Communion Service; in his second were men who were Fundamentalists and men who were practically Unitarian; in his present church were Communists and Conservatives. (2) Congregationalism could adapt itself to new knowledge. In the speeches of older men through the Council's sessions had been the seeds of rebellious thought. If we were true to ourselves, not fearing the new thoughts, aspirations, and rebellions of youth, but boldly representing Christ to men, He would so lead us to make our contribution that we should win young and old alike.

The REV. G. J. THOMAS (*North Carolina*) said he would like to give the testimony of a coloured man to the contribution of Congregationalism. He grew up in a Baptist atmosphere, but in college in Alabama began to study the differences between the Baptist and Congregational Churches. He found that the Congregational Church had no creed, but a covenant, and that covenant recognized freedom in worship and the equality of men. He found too that every forward movement in Church and State had been led by the Congregational Church, which was the only Church in America not divided on the question of slavery, laying it down that Church membership and the owning of slaves were incompatible. He found that the Congregational Church was an intelligent and a progressive Church, proclaiming belief in the common Fatherhood of God and the universal brotherhood of man.

Congregationalism had nothing new to say about unity: it had spoken in word and deed. It was on solid rock, and could invite all the world to enter, for it was a universal Church. He heard the voices of millions of African Americans, and of millions of the natives of India and Africa, saying, 'Stand and build where you are. Hold the fort, for we are coming. We too will make our contribution to Church and State, as you have made yours.'

The REV. L. A. LIPPITT spoke of all those in East and West who recognized Christ as Master and Lord, but did not find fellowship in any Church. Congregationalism had a unique opportunity of winning such people – he was far more concerned about them than about some of the wild thinkers who had been mentioned – and if we could win them we should serve the cause of unity. We could make men realize that, while they were digging in different holes and using different tools, they were building the same great temple.

MR. ISAAC EDWARDS (*Wales*) said co-operation between the denominations might be secured if only they forgot their differences, emphasized their agreements, and decided on a common line of action.

THE MODERATOR said that it was clear that what was needed was a revival of the Congregational doctrine of the Church – the most exalted of all conceptions of the Church, and really distinctive. In regard to pulpit freedom, the liberty was not to say anything one liked, but to deliver a message, to speak under the guidance of the Spirit of God. Similarly the independence of the local church rested entirely on the fact that it was the Body of Christ, the representative of the whole Church in a particular locality. They were High Churchmen, and when they minimized their requirements for membership they were forsaking the historic Congregational position. The emphasis should be on quality rather than quantity: members should be redeemed men and women. It was to churches composed of such men and women that the great right of autonomy had been entrusted. Churches of that type, composed rather of a Gideon's 300 than a Noah's Ark with 30,000, would be of inestimable service to the Kingdom of God.

THE AMERICAN PROHIBITION EXPERIENCE

BY MR. WILLIAM KNOWLES COOPER, LL.D., WASHINGTON, U.S.A.

[Sir R. Murray Hyslop (*England*), presiding, said that the Congregational Churches in England were the first of the Churches to identify themselves with the cause of temperance. Now all the Churches were united in the struggle. The drinking customs of to-day were largely the outcome of the belief held for many generations that strong drink was physically necessary. That belief was yielding to the combined forces of education, medical science, and practical experience. The evidence before the Licensing Commission of men like Dr. Courtenay C. Weeks, Sir George Newman, and Sir Josiah Stamp was of the utmost value.

Progress towards sobriety in Britain was steady and sure. But new legislation was needed, and the Temperance Council of the Christian Churches was now concentrating on three points – Sunday Closing, the Control of the Sale of Drink in Clubs, and Local Option.]

Prohibition is the foremost topic before the American public to-day. It occupies more space in the daily papers and magazines than any other one subject. It is uppermost in all political situations and is probably the foremost topic of general conversation everywhere.

In this paper I will endeavour to answer questions concerning prohibition, questions which I suspect are in your minds.

I

We summarize first the attitude of the Congregational Churches as reflected in the resolutions of the National Council.

In 1923 the Council adopted the following resolutions:

> The Constitution of the United States and the Amendments added thereto are legally binding upon every Federal, State, and local officer and individual citizen of the United States. To violate the Eighteenth Amendment, or encourage the repeal or modification of the laws that are necessary to its enforcement, is both indefensible and reprehensible. The safety of society is in obedience to its laws; to defy the laws of the land or aid lawlessness, undermines, and if not checked will eventually destroy, government. We respectfully suggest to those who are opposed to the Eighteenth Amendment that they openly advocate its repeal, or observe it, until it is repealed or changed.
>
> We express confidence in the courage, wisdom and integrity of the Chief Executive of the United States and commend his purpose to take such action as is necessary to prevent the violations of the Eighteenth Amendment and the laws enacted pursuant thereto.
>
> We urge the people and officials in every State to do their full share through State and local officers to enforce Constitutional Prohibition.

In 1925, after two years of experience with the Amendment and related laws, we observe the following resolutions passed at Washington on October 20:

In the long struggle of the Church to abolish the liquor traffic, we have learned that it is easier to secure the enactment of a law than its enforcement. In view of the continued lawlessness of that traffic, we appeal to our local churches and to all other Church bodies to co-operate in the necessary educational work to build public sentiment and support faithful public officials in the enforcement of the law.

In order that the day of general observance of the Eighteenth Amendment may be hastened, we further call upon all patriotic citizens, in the language of the message of President Coolidge, 'Not only to obey the law but to let it be known they are opposed to its violation.'

Again in Omaha, Nebraska, 1927, the following resolutions were passed:

Whereas, despite flagrant violations and poor enforcement, great social and economic achievements have already been effected through the operation of the Prohibition laws, and

Whereas, we believe it to be a Christian duty and a patriotic necessity to promote the observance of the statutes both individually and socially, therefore be it

Resolved, that the National Council of Congregational Churches commits itself again to the support of the Eighteenth Amendment to the Constitution and the Volstead Act, and urges upon all public officials from the President to the local police, neither repeal of the Amendment nor weakening of the Volstead Act, but a more aggressive and determined effort in their enforcement.

With further experience the Council of 1929 passed the following resolutions:

Whereas, good citizenship has its foundation in law observance, and

Whereas, the substitution of private will for public law is selective anarchy and contains the seeds of destruction of all order and authority and is the essence of oppression and mob rule, and

Whereas, the liquor traffic aided by the 'wet' press support and defend the practice of nullification which is practical treason to the Constitution and government of the people, and

Whereas, President Hoover in his inaugural and in his address to the Associated Press, together with his appointment of a National Commission on Law Observance and Enforcement, gives proof of his understanding of this national menace, and his courageous purpose to maintain in so far as he has power, the integrity of the Constitution and the public law, now therefore be it

Resolved, by the National Council of the Congregational Churches in biennial convention assembled, that we heartily endorse the declarations and action of President Hoover in this crisis, and we urge upon all the loyal men and women of our country the support of the President in his effort to give full force and effect to the true American Constitutional Doctrine as announced by Washington and upheld by Lincoln, to wit: 'The Constitution which at any time exists, until changed by the authentic and explicit act of the whole people, is sacredly obligatory upon all' and co-operation in all ways with President Hoover in his effort to re-establish respect for and obedience to the public law of the people of the United States.

II

The History of the Prohibition Movement

The effort to suppress the traffic in beverage alcohol is not a new experience. We can go back 200 years to the first Act of Prohibition when Oglethorpe, then Governor of Georgia, isssued an order prohibiting the importation of ardent spirits. In 1777 the Continental Congress in convention assembled debated the following resolution:

> That it be recommended to the several legislatures of the United States immediately to pass laws the most effectual for putting an immediate stop to the pernicious practice of distilling grain, by which the most extensive evils are likely to be derived if not quickly prevented.

The first three Presidents of the United States all had something to say about the liquor traffic, and one of the most powerful invectives against the tavern and the dramshop was written by John Adams in his diary in 1760.

Thomas Jefferson was concerned about the effect of the liquor traffic in the affairs of Government itself. He is quoted as saying:

> The habit of using ardent spirits by men in public office has produced more injury to the public service, and more trouble to me, than any other circumstance that has occurred in the internal concerns of the country during my administration. And were I to commence my administration again with the knowledge which from experience I have acquired, the first question that I would ask with regard to every candidate for public office would be, 'Is he addicted to the use of ardent spirits?'

Temperance societies began to be organized as early as 1808, but for a decade or two they did not increase very much. By the beginning of 1830, however – just 100 years ago – there were eleven State temperance societies, 1,000 local societies, and 100,000 members, which, by May 1831, had increased to nineteen State societies, 3,000 local societies, and three times the former number of members. By the end of 1835 more than 1,500,000 were recorded in more than 8,000 temperance societies. Some idea of the importance of this total can be obtained when it is considered that, according to the census of 1830, the total population of the United States was less than 13,000,000.

General James Appleton, who moved from Massachusetts to Portland, Maine, and became a member of the Maine legislature, is the father of prohibition as we understand it to-day. In 1837 he became chairman of the special joint committee of the Maine legislature which considered the entire licence system of the State. This report is singularly prophetic. It reads:

> Your committee is not only of the opinion that the law giving the right to sell ardent spirits should be repealed but that a law should be passed to prohibit the traffic in them, except so far as the arts or the practice of medicine may be concerned. The reasons for such a law are as numerous as the evils of intemperance. Such a law is required for the same reason that we make a law to prevent the sale of unwholesome meats, or the law for the removal of any nuisance, or any other laws which have for their object to secure the good of the people of the State in the quiet and peaceable enjoyment of their rights, and against any practice that endangers the health and life of the citizens, or which threatens to subvert our civil rights and overthrow our free government. We would prohibit the sale of ardent spirits because intemperance can never be suppressed without such prohibition. There is no more reason for supposing that this evil can be restrained without law than for supposing that you can restrain theft, or gambling, or any other crime without law.

The prohibition movement had elements of real popularity in it up to about 1855. No organized liquor power had developed in politics, and the traffic was conducted on a small scale. The old political parties were breaking up and other issues began to assume paramount importance. Nevertheless, prohibition was submitted by a referendum to the vote of the people in eleven States, and in nine the dry side won. The emphasis was on getting a law adopted, and very little attention was paid to methods of enforcement by either the executive or the judiciary. Prohibition was not a national issue, though it had widespread acceptance as a social problem for many years.

Prohibition suffered a set-back for nearly a quarter of a century after 1855, while the political power of those who fought it rose considerably. The advocates of prohibition struggled as early as 1872 to get Congress to appoint a Committee of Inquiry on the Alcoholic Liquor Traffic. By 1893 it had passed the Senate seven times, but had always been beaten in the House. In 1876, Representative Henry W. Blair, of New Hampshire, introduced the first joint resolution for a national prohibition amendment to be attached to the Federal Constitution. It was designed to prohibit only distilled liquors, and the amendment was to take effect in 1900. In 1887, when Mr. Blair was a member of the Senate, he went a step further and introduced an amendment to the Constitution for the prohibition of all alcoholic liquors.

Between 1884 and 1888 local-option laws were passed in fifteen States and every dry State strengthened its laws. Effective methods for search and seizure, and heavier penalties for violation, were added. Sunday-closing laws were passed in several States. Then there came the 'scientific temperance-instruction laws,' to teach in the public schools the effects of alcohol. By 1888 twenty-five States had adopted the idea, and by 1902 every State in the Union fell in with this educational movement. It was one way by which the politicians appeased the temperance advocates without actually enacting restrictive laws.

The Churches took greater part in the prohibition agitation in the last quarter of the nineteenth century than they did in preceding years, though as early as 1812 the Presbyterian Church began to pledge itself, at its General Assembly, to warn all its members against intemperance. In 1827 and in 1835 we find re-affirmations of prohibition sentiment, with a warning, in 1840, that 'the only true principle of temperance is total abstinence from everything that will intoxicate.'

Political action was not referred to in 1888, but in 1893 the General Assembly put itself on record:

> While it is not the province of the Church to dictate to any man how he shall vote, no political party has the right to expect the support of Christian men so long as that party stands committed to the license policy or refuses to put itself on record against the saloon.

In 1892 the Methodist Episcopal Church described the liquor traffic as pernicious in all its bearings, adding that 'it can never be legalized without sin,' and inserted the following paragraph on political action:

> We recommend all members of the Methodist Episcopal Church who enjoy the elective franchise, to so use that solemn trust as to permit the rescue of our country from the guilt and dishonour which have been brought upon it by a criminal complicity with the liquor traffic.
>
> We do not presume to dictate the political conduct of our people, but we do record our deliberate judgment that no political party has a right to expect, nor ought it to

receive, the support of Christian men so long as it stands committed to the license policy, or refuses to put itself on record in an attitude of open hostility to the saloon.

Relentless opposition to the liquor traffic was pledged by the Baptist Churches in 1890. It was not confined to the Protestant Churches, for, in 1885, we find the Catholic Third Plenary Council of Baltimore announcing:

> We call upon all pastors to induce any of their flocks who may be engaged in the sale of liquors to abandon, as soon as they can, the dangerous traffic and to embrace a more becoming way of making a living.

Two years later Pope Leo XIII lauded this step and praised the work of the Catholic Total Abstinence Union, which had been organized in 1872. He wrote:

> We have rejoiced to learn with what energy and zeal, by means of various excellent associations, and especially through the Catholic Total Abstinence Union, you combat the destructive vice of intemperance, for it is well known to us how ruinous, how deplorable, is the injury, both to faith and morals, that is to be feared from intemperance in drink, nor can we sufficiently praise the prelates of the United States who recently, in the Plenary Council of Baltimore, with weightiest words condemned this abuse, declaring it to be a perpetual incentive to sin and a fruitful root of all evils, plunging the families of the intemperate into the direst ruin and dragging numberless souls down to everlasting perdition; declaring, moreover, that the faithful who yield to this vice of intemperance become thereby a scandal to non-Catholics and a great hindrance to the propagation of true religion.
>
> Hence we esteem worthy of commendation the noble resolve of your pious organization, by which they pledge to abstain totally from every kind of intoxicating drink. Let pastors, therefore, do their best to drive the plague of intemperance from the fold of Christ by assiduous preaching and exhortation, and to shine before all as models of abstinence, that so many calamities with which this vice threatens both Church and State may by their strenuous endeavours be avoided.

The Congress of Catholic Laity in 1893 urged Catholics everywhere 'to get out and keep out of the saloon business.'

And, finally, in 1894, Bishop Watterson of the Columbus, Ohio, diocese ruled that:

> No one who is engaged as principal or agent in the manufacture or sale of intoxicating liquors can be admitted to membership in any Catholic society in this diocese.

In approving this, the papal delegate to the United States remarked that:

> if it appears to cause temporal loss at present to some, it should be borne patiently for the spiritual good of many and for the honour of our Catholic Church.

I pass over the agitation which began in the early nineties and con tinued through the Spanish-American War of 1898. During that period the W.C.T.U., under the able leadership of Frances E. Willard, had its rise. Student temperance movements were established. Oratorical contests were started. The Anti-Saloon League came into prominence and power. This organization was unquestionably the most conspicuous force in the State-wide movement, for prior to 1914 there were only nine prohibition States – Maine, Kansas, North Dakota, Oklahoma, North Carolina, and West Virginia, which had adopted prohibition by a popular vote, and Mississippi, Georgia, and Tennessee, which had adopted prohibition by legislative action. Only three of these States – Maine, Kansas, and North Dakota – had adopted prohibition before 1890.

Thus the beginning of the World War saw the greatest impetus to the movement for *State* prohibition. Five States – Virginia, Oregon, Washington, Colorado, and Arizona – went dry in 1914, all but Virginia by means of a referendum. Virginia did not have a referendum and the legislature did not vote to submit the question, but it did pass an Act permitting a popular vote on prohibition, provided it was petitioned for by one-fourth of those who had voted at a previous election. Five more States – Alabama, which returned to prohibition after a brief period of wetness, and Arkansas, Iowa, Idaho, and South Carolina – passed State prohibition laws in 1915. Only one of this number, South Carolina, had a popular vote. South Carolina's action was significant because a dispensary system – virtually a Government monopoly – had been tried and dropped. A percentage of the fees for the sale of intoxicants went to the county and city, which made them parties to the stimulus of the traffic. In South Carolina, 75 per cent. of those who voted in the election favoured prohibition – the largest percentage up to that time given by any State.

In 1916, while the country was discussing the possibility of war with Germany, four more States – Michigan, Nebraska, South Dakota, and Montana – adopted prohibition by a popular vote, and in all but Montana it was adopted by means of the initiative as well as the referendum. From 1917 to 1919 ten more States, counting the District of Columbia as a State, adopted prohibition, all but three by a popular vote, so that by the close of 1919 thirty-three States had adopted prohibition – eight by action of the legislature and twenty-five by a direct vote of the people. It is worthy of note that in the twenty-five States the referendum vote was made possible by the initiative-of-petition system, so that the responsibility for the action came directly from the people and not from any legislative body or political party.

Including the States where prohibition was adopted by the State legislature and the few that voted adversely, there were thirty-seven States, more than three-fourths of the Union, where prohibition in some form was directly passed upon by the sovereign States. Later, when the Eighteenth Amendment was submitted, it was ratified by the largest number of States that ever ratified any amendment to the Constitution in the history of the nation.

The Federal Amendment, which superseded wartime prohibition, was submitted to the several States on December 18, 1917, and was ratified on January 16, 1919, and went into effect one year later. Never before in American history, with but three exceptions, had so many States acted so quickly on an Amendment to the Constitution.

II

PROHIBITION IN OPERATION

Time permits us to discuss but few of the important aspects of twelve years of effort.

(*a*) *Its effect upon youth.* Evidence on this subject will be found on both sides of the question. From the wet point of view, Colonel William L. Barker, head of Northern Division, Salvation Army, and organizer of the Salvation Army Unit in France during the World War, testifies that prohibition is demoralizing boys and girls. In the *St. Cloud, Minn., Daily Times*, February 9, 1925, Colonel Barker said:

> Prohibition has diverted the energies of the Salvation Army from the drunkard in the gutter to the boys and girls in their teens. The work of the Army has completely changed in the past five years since the dry era came into being, and Prohibition has so materially affected society that we have girls in our rescue homes who are 14 and 15 years old, while 10 years ago the youngest was in the early twenties.

And Colonel Margaret Bovill, Salvation Army, is quoted by the Association against the Prohibition Amendment, as stating:

> Forty-two per cent. of unmarried mothers cared for in the last two years in fifteen Salvation Army homes in the Eastern territory were school girls of an average age of sixteen. . . .
>
> In spite of reforms, such as doing away with red light districts, the Salvation Army now has in this territory twice the number of maternity homes it operated in those lurid days of the past and they are filled to capacity – by whom ? Not by professionals, but by school children, many of whom have been obliged to leave their desks in high or elementary grades to go direct to our institutions. . . .

From the dry point of view is the statement made by the well-known physical director of the Chicago University, A. A. Stagg[1] :

> For over 38 years I have been connected with the University of Chicago, and I have happened to live near one of the main thoroughfares. Before prohibition drunken men were quite common on the street; now they are only occasional. I am stating casual observations. More than half of the families in our block are in quite modest circumstances. They are putting up a good battle to make ends meet and are succeeding reasonably well. I see their children every day and know a lot of them. The children are going to school and getting a reasonably fair start in life and getting it without being subjected to the deprivations and handicaps which most of my playmates suffered because of drunken fathers.
>
> There has been a tremendous gain in social and economic conditions among the poorer classes as a result of prohibition and the children have profited thereby. The children are growing up with a much fairer chance to bridge the span between childhood and manhood. Failure to build a strong bridge is not due to prohibition or the lack of it. The failure is due to the bad examples set by the fathers and mothers; to the lack of training in the home; to the relaxation of home discipline. If our boys and girls go wrong we parents are to blame, not prohibition. If our children bring sorrow in our advancing years we can penitently ask ourselves what sort of examples did we set, what kind of training did we give them, what measures did we use to develop good judgement, self-control and self-discipline in them, how may we justify ourselves for our betrayal of the holy trust of parenthood. The faithlessness of parents to their duty to their children has greatly magnified the excesses of young manhood and womanhood. It is absurd to lay it to prohibition.

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[1] Made before the Judiciary Committee of the House of Representatives of the United States at Washington, March 13, 1930. (*The International Student*, p. 91.)

Last Saturday the Athletic Directors of the Intercollegiate Western Conference met at Minneapolis. We got into an informal discussion in regard to drinking conditions in our respective institutions. These men are well informed on student life in their communities. We all agreed that there were small groups of men who drank and some of them to excess, but we were unanimous that conditions are getting better each year and the great mass of students were sensible and self-disciplined. Undoubtedly, there is a variation in our respective universities, but several Directors stated that drinking was not a real problem in their institutions. I can state with absolute confidence that it is not a problem at the University of Chicago, that only a very small percentage of the students drink at all. There always will be some men who are jackasses enough to take chances of ruining their health and their future success in life by drinking.

It has been my good fortune to travel considerately about the United States. I often speak before high school students and organizations of various kinds. In my talks, I usually touch upon the drinking problem, hoping to aid them in their thinking. On these trips, I talk to all sorts of people about how probibition is working in their communities. I am convinced that in most cities of ten to twenty-five thousand and less, there is no serious prohibition problem. That does not mean there is no drinking nor bootlegging. We shall never be able to stop them completely, no more than the government is able to stop the bootlegging of narcotics.

Concerning high schools may I offer the testimony of high school principals in the State of Connecticut?

At the request of Irving Fisher, a questionnaire was sent during 1928 by Ralph H. White to high school principals throughout the wet State of Connecticut; 104 copies were mailed, 83 were returned. All of the chief high schools in the State replied. Seventy-five declared that drink was not a problem in the discipline of the school, while five were indefinite and eight returned no answer. Fifty-six declared that it was not a problem in the social life of the school, five said it was, eighteen were indefinite, and nine failed to reply.

Similarly questionnaires sent to about 100 city school superintendents and 100 college presidents by the Anti-Saloon League, and reported June 14, 1927, elicited replies from most of the larger colleges and universities that drinking among the student bodies had 'greatly diminished,' while Princeton and the University of Wisconsin were the only large universities reporting any appreciable amount of drinking. Most of the high school superintendents reported little or no drinking or a decline in drinking among their students. The survey incorporated high school and university reports from cities scattered over the country. For further evidence as to the student attitude see the Appendix.

(*b*) *How much alcohol does the nation consume?* This is a question frequently asked, and obviously it is impossible to answer it with scientific accuracy. A statement made before the American Statistical Association is interesting. These figures were submitted by Mr. John C. Gebhart, Secretary of the Association against the Prohibition Amendment: consumption of spirits for 1926, 180,000,000 gallons; of beer, an annual maximum of 650,000,000 gallons and a minimum of 425,000,000 gallons. This, of course, does not take into account the manufacture and consumption of home-brewed liquors.

These figures are repudiated by Robert E. Corradini, Research Secretary of the World League against Alcoholism, whose figures, however, are on a different basis. Mr. Corradini estimates the aggregate consumption of absolute alcohol in malt liquors, wines, and distilled spirits to be in 1927, 34,265,859 gallons, which is a reduction in approximate consumption of one-third of that consumed in 1900 and one-fifth of that consumed in 1917. Note the difference in population.

(*c*) *How do you interpret the attitude of the American Press?* Congressman Grant M. Hudson has put it this way:

> The newspapers seem to take this stand: Attacks upon prohibition are news. Defending it is propaganda. Our columns are for news, not propaganda. Therefore we cannot allow the drys to answer the wets.

This policy is intended to undermine the morale of law observance and law enforcement. James McIntosh, president McIntosh Engine Company, in *Manufacturers' Record*, says:

> It is obvious that back of all the agitation for the modification of the Volstead Act are the liquor interests who finance the publicity and keep the agitation alive.

(*d*) *What is the attitude of organized labour?* The American Federation of Labour, unlike the Labour Unions of Great Britain, has little or no connexion with politics. Each member of the Federation is at liberty to vote as he pleases. The tendency among the labouring classes however seems to be to vote with the party which favours repeal or modification of the Eighteenth Amendment. It is true, however, that the working classes have been the chief beneficiaries of prohibition. A reliable authority in one of our leading journals in January last stated:

> By the re-routing of at least two-thirds of the money which formerly went for drink into the buying of useful goods, a higher level of general living has been established in this country. This higher level has brought higher wages and still higher levels of living.
>
> We have as a nation been infinitely more prosperous since Prohibition than ever before. We are definitely going forward.
>
> It would seem that prohibition is fundamental to our prosperity – that it is the greatest blow which has ever struck poverty.

(*e*) *Is the enforcement of prohibition a costly financial burden?* From the *Federal* standpoint it is not. During the nine years since the effective date of prohibition the expenditures for the Prohibition Bureau, Coast-Guard, and Customs incident to the enforcement of the Eighteenth Amendment total $141,179,485. The collections from fines and penalties and the revenue from taxes of distilled spirits and fermented liquors total $460,502,792.76. It is apparent that the collections by far overbalance the expenditures. Even if the $72,000,000 estimated as the cost to the Department of Justice for the enforcement of prohibition should be added, there would still be a balance of $247,324,307.76 over and above the total expenditures accredited to the enforcement of the prohibition laws.

(*f*) *The attitude of big business.* Representative men in industry stand on both sides of this question. Mr. Henry Ford has said:

> Booze had to go when modern industry and the motor car came in. If the law were changed, we'd have to shut down our plants. Everything in the United States is keyed up to a new pace which started with prohibition. The speed at which we run our motor cars, operate our intricate machinery, and generally live, would be impossible with liquor. No, there is no chance even of modification.

Alfred P. Sloan, Jr., President of the General Motors Corporation, said:

> Having been intimately connected with industrial problems for many years, I am thoroughly convinced that prohibition has increased our national efficiency, has added to the purchasing power of the people, and given us an advantage in our competition for foreign trade.
>
> At the same time, I recognize that conditions respecting the observance of the law are far from satisfactory and time may prove the necessity for some adjustments. If so, I am for having those adjustments brought about by an executive in sympathy with the economic benefits that the closest possible adherence to the prohibition idea is sure to bring about.

Mv. Pierre S. du Pont, Chairman of the General Motors Corporation, of the Board of E. I. du Pont de Nemours Company, and of the Executive Committee of the Association Against the Prohibition Amendment, stands squarely for a modification of the Volstead Act and if possible a repeal of the Eighteenth Amendment, the effect of which would be to make drinking permissible. He so thoroughly believes in his position that he has given large sums of money to the Association against the Prohibition Amendment. In this matter Mr. du Pont disagrees with the President of the Corporation of which he is Chairman of the Board. Mr. du Pont's position is shared by Mr. John I. Raskob, Vice-President and Chairman of the Finance Committee of the same Company and a Director of General Motors, who resigned as Chairman of the Finance Committee of General Motors in order to manage the campaign for the Presidency of Governor Alfred E. Smith of New York.

(*g*) *What is the effect on the Federal employees who are called upon to enforce the law?* All the evidence at hand seems to show that for the past two years there has been marked improvement in the personnel of the enforcement unit. While there is some corruption and dishonesty it seems to be relatively limited so far as the Federal servants are concerned. By the law recently passed by Congress and signed by President Hoover, Federal enforcement passes over into the hands of the Department of Justice. It is confidently believed that there will be still further improvement. The weak point in the enforcement of the prohibition law lies in the failure to co-operate on the part of State and liquor enforcement officers.

(*h*) *From whence do we secure contraband liquor?* There are four main sources of supply. I state them not in the order of the volume of liquor secured or produced, for no one can accurately answer that question.

1. Home brewed liquors, both malt and spirituous.
2. Illegal importations.
3. Concealed illegal breweries and stills.
4. Diversion of spirits manufactured for industrial and other legal purposes.

(*i*) *New forces actively at work against prohibition.* Within the past year an organization of young men, national in scope, has been perfected. It has taken the name of Crusaders. In my own city, in a population of

500,000, about 6,000 young men between the ages of twenty-one and thirty-five constitute a chapter of this national body. The dues are one dollar a year ; each member wears a button showing a knight in armour. The organization is committed to secure a total membership of ten millions of young men banded together to accomplish the repeal of the Eighteenth Amendment. Plans have been perfected for public demonstrations throughout the United States in the early fall. The significance of this movement lies in its personnel. It is youthful, dangerously enthusiastic, and its membership does not know the awful conditions which prevailed during the existence of the open saloons.

(*j*) *Have the wets a programme for the merchandizing of drink?* One may search in vain for a definite statement on this subject on the part of the wets. By an overwhelming majority the public, both wet and dry, will *not* permit the return of the open saloon. There is only one method left, marketing by the State itself. To say this is to show the impossibility of this plan. Our difficulties in the great cities with our political problems would become more and more unbearable.

(*k*) *Some new causes for disquietude.* There are evidences that an increasing number of well-meaning persons are affected by the wet propaganda. They are concerned because of the growth of the spirit of lawlessness. They fear the effect of the violation of the prohibition laws upon all law. They are inquiring as to whether there is not some other way by which the liquor traffic can be controlled, if not conquered. This group is not at the moment extensive but apparently growing, and what the effect of this will be is not easy to predict.

(*l*) *What about repeal ?* A few opinions may be quoted:

Mr. Walter Lippmann, chief editorial writer of *The New York World*, which urged Governor Smith's candidacy, admits unhesitatingly that the Eighteenth Amendment cannot be repealed. Mr. Lippmann, in *Harper's Magazine* for December, 1926, said:

> It is true that the Eighteenth Amendment cannot be repealed. In order to repeal it there would be required two-thirds of the Senate and two-thirds of the House, and a majority of both houses in 37 States. A repeal could, therefore, be vetoed by 33 Senators, or by 146 Representatives, or by a majority in 13 State Senates. A repeal might pass Congress, it might pass 35 Legislatures, it might pass one house in the remaining 13 Legislatures, and still the Eighteenth Amendment would be intact. As long as prohibition has a majority in one branch of the Legislature in 13 States a repeal of the Eighteenth Amendment is impossible. Repeal would have to be fought for in 96 State legislative bodies and the two houses of Congress. Out of these 98 law-making bodies, 13 in 13 separate States possess an absolute veto.
>
> It is also true that the Volstead Act cannot be liberalized without *nullifying the intent* of this immutable Eighteenth Amendment. There is no slightest doubt that the Amendment was intended to prohibit the lightest beer and the lightest wine no less than gin and absinthe. We, therefore, arrive by irresistible logic at the conclusion that the Volstead Act itself is immutable.

President Hoover, in his inaugural address, said:

> There would be little traffic in illegal liquor if only criminals patronized it. We must awake to the fact that this patronage from large numbers of law-abiding citizens is supplying the rewards and stimulating crime. . . . The duty of citizens to support the laws of the land is co-equal with the duty of their government to enforce the laws

which exist. No greater national service can be given by men and women of good will – who I know are not unmindful of the responsibilities of citizenship – than that they should, by their example, assist in stamping out crime and outlawry by refusing participation in and condemning all transactions with illegal liquor. . . . Our whole system of self-government will crumble either if officials elect what laws they will enforce or citizens elect what laws they will support. . . . For our citizens to patronize the violation of a particular law on the ground that they are opposed to it is destructive of the very basis of all that protection of life, of homes and property which they rightly claim under other laws. . . . To those of criminal mind there can be no appeal but vigorous enforcement of the law. Fortunately they are but a small percentage of our people. Their activities must be stopped.

Dr. Joel T. Boone, President Hoover's personal physician, recently told graduates of the Hahnemann Medical College, that prohibition should receive the support of every physician in the country.

From my experience as a physician, both before and after the enactment of prohibition, I believe we are better off under present conditions, bad as they are, than we would be without prohibition.

As doctors of medicine, we cannot afford to give aid to forces which destroy the human fabric and besot human personality. If for no other reason than medical and professional expediency, every physician in the land should champion the cause of temperance.

The late Ex-President, Wm Howard Taft, Chief Justice of the Supreme Court, after the last Presidential Election, wrote to Professor Irving Fisher of Yale University:

In the late campaign I found myself in a very awkward situation. I could not issue any publication during it, because of my being on the Bench, and yet *The New York World* published my anti-prohibition letters written to Lincoln before the adoption of the Amendment, and then nobody seemed to take the trouble to publish my speech at Yale given after the Amendment was adopted. But the result is glorious and points the only way that we have to work out the problem presented. The solution requires a great deal of time and patience. The habits of an important section of a congested part of the country cannot be changed overnight or in years. The reform and the adaptation of society to that at which the Amendment aims must be gradual. The temptation of corruption will drag it out. While looking ahead at the Amendment I despaired of any success, I really think that it is possible, if we keep at it, to achieve a satisfactory result. The persistence with which the people maintain in Congress a two-thirds majority in both Houses gives me much hope, and I am inclined to think that this will wear down the moderate wets to a consciousness that the only solution is pressure in favour of enforcement.

I see that the wets claim that the election was not a prohibition victory. Well, one cannot argue with that view, and can only let those who believe it continue to believe it.

Dr. Harry Emerson Fosdick's view is thus stated:

If you wish my personal judgement as to the sort of programme that the Christian Church as a whole will stand behind and should stand behind in dealing with this prohibition question, I can put it in a few sentences:

First, We will fight to the last ditch any step that looks like going back to the saloon. We know well that we have an unsatisfactory situation on our hands. We are not for a moment content with it, but we know it is better than the thing we got rid of.

Second, So long as the present laws are on the books we will stand for their observance and enforcement. We will no more supinely surrender to the lawlessness of bootlegging than we supinely surrendered to the even more extensive and financially powerful lawlessness of the old saloon régime.

Third, There are some types of solution to which we never will consent, and one is putting the government, State or national, into the liquor business. We have refused so far to entrust the ownership and management of railroads to the government, although theoretical arguments make government ownership and management of railroads altogether reasonable. We have seen clearly that the government is not yet fit to handle that immense accession of economic power. Far less safe is it to make our national and State Capitols the headquarters of the most corrupting business this country has ever seen.

Fourth, As to any alterations in the law, we will trust them to those whom we know to be friendly to the law's major intent. There may well come a time when the law should be changed. No law is infallible. But whoever proposes to construct and carry through such alterations would better first of all persuade the people of the Church that he is sympathetic with the major aim for which the law originally was framed.

At the heart of the Christian conscience of this country there is a conviction – make up your mind to it – that the liquor traffic and the Christian gospel stand for two diverse and contradictory conceptions of personal and social life.

Finally, Governor Alfred E. Smith, when candidate for the Presidency in 1928, offered this substitute for prohibition:

I further recommend an amendment to the Eighteenth Amendment, and I predicate that recommendation upon the undisputed and indisputable principle of Jeffersonian Democracy, the right of the States themselves to legislate in so far as the exercise of the police power is concerned, particularly where that police power and its exercise is for the habits and the customs of the people. Providing, however, only after a referendum of the people, providing safeguards against its sale in public places, providing against the open saloon, despised, as of right, by the American people, the Eighteenth Amendment could be so worded as to provide liquor to its own inhabitants.

Under such a system all of the rights of the dry States would be protected to the last degree, and thrown around them would be all the safeguards of the present Prohibition Amendment and the Volstead Act. The dry States should be reasonable about it. They should listen to the State that is not in accord with their opinion. What would the dry States of this country say if the wet States proposed an amendment to the Constitution prohibiting them from passing any dry law?

APPENDIX

I. STUDENT ATTITUDE TOWARDS PROHIBITION

Being quotations from Student Publications edited by Students. Elicited by a student poll.

The *Brown Daily Herald* said, on the day that the results of the local poll were published: 'Those who have wondered what the effect of prohibition was on student drinking and what the attitude of the students toward the present prohibition situation is, can now be answered as far as the university is concerned. Ninety-nine per cent. of the 914 undergraduates of the university voting are discontented with the present prohibition enforcement, . . . 80 per cent of the votes were cast in favour of modification or total repeal and 18 per cent for stricter enforcement.'

The Dartmouth, on the day that the questionnaire was distributed, said: 'The average undergraduate is lamentably without the facts on which to judge a question of this breadth. His judgement is primarily a matter of prejudice, of likes and dislikes, of yeas and nays upon the basis of what he is accustomed to do and to think.'

And on the day of the announcement of the results *The Dartmouth* added, 'The opportunity is ripe for a number of rambling observations which may bear pertinently on prohibition, certainly in a local way if not with national significance.' Among these the editorial includes 'the tabulation showing that of every three men in college, two drink,' and 'that it tallies so closely with the results in Brown, Williams, and Amherst.' Further, 'Interest in this figure is increased by the fact that of the 800 men who drink 540 drank before coming to college.'

In another issue, when reporting that Dartmouth had gone 'rather markedly wet,' *The Dartmouth* adds this guarded statement: 'We preface our stand in this and the following edits upon the statement that no college daily has upon its staff men sufficiently informed of the ins and outs of the question to do more than express an opinion qualified by admitted ignorance upon certain portions of the evidence. We realise that admitted ignorance has a tendency to diminish the value of expression in the eyes of those who prefer to be told what they should think . . . it enhances the value of such opinion in the eyes of those who view the problem intelligently as one too large and too complex to be adequately treated by anyone less than an expert.'

The Hatchet, of George Washington University, says: 'At this point *The Hatchet* would like to present several items which may interest the daily press, which has far too many fallacious ideas about college life, and is apt to jump at conclusions too quickly. In the first place, a careful check will show that a very small percentage of any school's student body is voting in the poll.' . . .

Too, the questionnaire circulated as a ballot in the colleges is biased. Out of the many questions asked, a person who might want to vote dry has just one that he may answer. The questionnaire presupposes that all who fill it out will vote wet, for it asks how often the student drinks, what he drinks, how often he gets it, and how much it costs, and so on for a good part of a column. With such a variety of questions for the wets to answer, and the single one for the drys, it is apparent what replies are wanted.

Under these circumstances, it is no wonder that the 'collegiate' element in the several schools, together with some who really do oppose prohibition, have piled up large majorities. A 'collegiate' student would feel that his alma mater has been dishonoured if it voted dry.

II. DRY OPINIONS FROM STUDENTS OF THE SOUTH AND WEST

University of Georgia:

' The students of this University, by a vote of nearly two to one, desire enforcement of the Eighteenth Amendment, according to complete returns in *The Red and Black* prohibition poll.' The editorial manager of the vote writes, 'I think you may safely call the result obtained by this poll the feeling of the University of Georgia student body.'

Hope College Anchor:

The editor of this magazine, which used a questionnaire of its own, believes the 500 students are practically 100 per cent dry. He says that he has not seen a bottle of liquor during three years in college. He raises the question as to why certain big universities must be regarded by the public as the exclusive voice of American college opinion.

The Intercollegian:

Writing in *The Intercollegian*, Lofton S. Wesley, Harvard University School of Business Administration, referring to the results of the vote in the first fourteen universities as published in the *Harvard Crimson*, asks:

'What about the 400,000 students in the 900 colleges whose average enrolment is only 430? The sentiment in these colleges, mostly controlled by church boards, would certainly be much drier than the *Crimson* poll is wet. Students in many of these small colleges are practically unanimous for prohibition. For example, two years ago Adrian College, Michigan, and Lebanon Valley, Pennsylvania, voted 196 to 6 for prohibition. I have personally visited about 200 of these small colleges, and I estimate their men would vote 75 per cent. for prohibition.'

'The *Crimson* gives us no light on the sentiment of the women in large or small colleges. In the smaller schools, which enrol a majority, they are practically 100 per cent. dry. It is my conjecture that women students in all colleges will average 80 per cent. dry.

'Therefore, on the basis of the above data, which excludes 250,000 Normal College students, perhaps the driest group of all, the student opinion of the nation is not 65 per cent. "wringing wet" but 66 per cent "bone dry." The *Crimson* results convince me that it is drier than I had thought. No one positively knows student opinion, since it has never been expressed, but I am confident my guess is more scientific and accurate than the "wringing wet" conclusion of the *Crimson*.'

THE LIVING CHURCH AND HUMAN SOCIETY

I. BY MISS MARGARET SLATTERY,[1] BOSTON, U.S.A.

PERHAPS IT IS a fitting thing as we approach the subject of the evening, 'The Living Church and Human Society,' that the first speaker should be a woman, and a woman without official position in the Council, without theological training, background, or order – just a member of human society.

The Chairman in his words of introduction did not know how very closely he came to the words with which I have planned to open our discussion. When I look out upon life I am eager to see it exactly as it is, without any delusions whatever and without fear. I do not believe that God is dead, nor do the baffling facts and conclusions to which we have been listening this week seem to me to be an indication either that He is dead or that He is dying.

I shall never forget one summer afternoon in New England when we were in the midst of a series of very hot days. Each afternoon about three o'clock, the time when our children take their naps, severe thunder-showers descended upon us. One little child in whom I was greatly interested was terrified by the storms. To comfort him and give him courage his mother told him that no matter how loudly the thunder rolls God is not afraid. 'When you hear it rumbling in the skies say to yourself, "God is not afraid" and it will help you, darling,' she said. It did seem to help that day, but the next afternoon as the child lay in the nursery there came a terrific peal of thunder, followed by a sizzling sound and a crash as a nearby tree was split from top to bottom by the lightning. Springing up in his bed, in a shrill tense voice the little fellow cried out, 'Aren't you scared now, God ? Aren't you scared *now* ?'

One does not blame him for what he said. One understands. Nor does one condemn his fellows if amidst the storms of our day, when the things we have believed to be established as certain as the stars, come crashing down upon us and around us, they cry aloud, 'Lord God, aren't you scared now ?'

I remember one day after the close of the war but before any redeeming transformations had come to the battlefields, I went up from Paris to Belleau Wood. I looked almost without hope over that field of ashes, blackened tree-stumps, tangled wire, and bits of uniform: for ashes seem to spell the end, and it did look as though the world my generation had built and loved was gone. Suddenly looking down I saw there in the ashes in the midst of the rusting wire a beautiful cluster of poppies, alive in the midst of death. In my agony of mind I cried out, 'How dare you ? How *dare* you ?' But I knew as I looked that it was *Life*, triumphant over Death – *it was the daring of God.* As I look at the world in the light of this week's discussion my mind goes back to the poppies, and I cannot forget.

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[1] From a stenographer's notes.

But that mighty forces threaten persisting life no sane mind can deny. Between life as it is to-day and life as we believe it some day will be mountains of difficulty rise to mock us.

Years ago in Massachusetts there came a memorable day when the Hoosac Tunnel was completed. In those days tunnels were rare and engineering feats difficult. We had seen the railroad from Boston to Greenfield completed, but beyond that were the roads and the mountain trails. It was in this year that most of New England suffered from a milk famine and men realized how slow was the progress from New York State, where there was milk to spare, to the coast cities, where the need was great. Looking at the mountain that stood so boldly there between supply and demand, one of our railway builders said to his fellows, 'We must tunnel through that mountain. Never again can we afford this block in the passage to the west.' Some laughed, as men will; some were scornful; many counted the cost and shook their heads; many in tones of finality said the thing could not be done. When the months and years had passed, and the tunnel, a marvel of engineering for its day, was completed, the man who saw while others scoffed said a memorable thing: 'Gentlemen, in that day when I stood before this mountain I realized that on the other side were the men who had, and on this side the men who had not, and *we must go through*. And gentlemen, believe me, there will come a day when every mountain that stands between man's need and his neighbour's answer to that need shall be tunnelled through.'

I repeat his sentence to-night. I do not minimize the mountains of hate, greed, jealousy, misunderstanding, and stupidity that have been erected in the midst of human society. Nevertheless, I repeat the appeal of that old builder of railways, 'There will come a day when every mountain that stands between man's need and his neighbour's answer to that need will be tunnelled through.' Why not this day of confusion the mountain, and this the time and we the folk who tunnel through?

That the men of our day do not deceive themselves as to the nature and strength of the mountain, Canon Donaldson of Westminster Abbey has made clear in a brief and telling summary:

> We are faced, all the nations of the earth are faced, with seven deadly sins – policy without principles; wealth without work; pleasure without conscience; knowledge without character; commerce and industry without morality; science without humanity; worship without sacrifice.

We know that this summary is true. We dare not ignore the mountain. Can we tunnel through? Has the Living Church the power? Is it *living*? I do not feel sure. Has it the daring of God still throbbing at its heart? 'The Living Church' – the words are easy to say. But is it so? I don't know. In spots it glows with fire, and in spots there seem to be only the dull grey ashes. Yet there may be a spark in those ashes.

There are three outstanding things with which one must reckon as he looks at the Church in the midst of human society. Three passions dominate it as they dominate and direct the life of mankind everywhere.

There is the passion to possess. It is a passion the One in whose name the Church stands seems to have known nothing about. It is a passion one would like to feel the Church is wholly without. It is a passion which makes us hesitate to say with as much confidence as we sometimes do that the Church is a Living Church. Of course a great many who make up the Church are dead, but they don't know it. They have walked about the earth for years dead and unaware of it. Some died at twenty-five years of age and have never lived since; some at sixty-five are still very much alive. It is not a mere matter of years. These folk, dead and unaware of it, are not by any means confined to the Church, as every educator here knows. These who are dead and refuse to be decently buried find their way into the United States Senate and into the other parliaments of the world. They live in the midst of systems, in the grip of systems, and they worship systems.

In the years when my educational work required me to visit many schools I spent a memorable morning in one which was known far and wide for its almost perfect equipment. There was the new heating system, which supposedly made an even temperature for every child. You British people do not enjoy even the low temperature of our houses, I know, and this you could not have survived. It was a heating system which required that all windows be kept closed, the fresh air being forced in through a shaft. On this particular day the temperature rose until it was about 80 degrees, in some rooms higher. As I sat in the Principal's office a note was brought to him which he showed to me. It read, 'The temperature is *82*. May I open the windows ?' The Principal turned to the boy and said, 'Tell her *No*.' Then to me in a tone of impatience: 'This is a young teacher who gives me a good deal of trouble. I have explained again and again the requirements of this heating system. The windows must be kept closed, and yet these notes continue to come.' I said, 'Is it right to let the children roast in order to preserve the system ?' A puzzled look passed over his face as he answered, 'When we have a heating system we've got to obey its rules, haven't we ?'

No ! The moment a system fairly tried proves that it cannot *serve* but rather demands that it *be* served, it must go. Humanity first, not systems. Human society served, not the devices and machines of man !

I wish with all my soul that the thing that happened some time later to that heating system might happen to all the systems of the world which have utterly failed to serve mankind – the war system, for example. That heating system blew up one Saturday morning and *blew out all the windows*.

I believe it is this passion to possess which to-day creates – and perhaps has always created – systems that strangle instead of serve. Men want things. They sell their souls for things, their heritage of honour for things. There is a legitimate desire for things, but lines are hard to draw. It is easy to cross them almost without knowing it. If we are honest we cannot fail to confess the presence of the passion to possess and its power within the Church. The man in the street knows it is there; youth knows it is there; non-Christian lands know it is there; it chokes the fires of God on the altars of Christendom.

I shall never forget one day in Japan when I saw those lovely young girls, like beautiful flowers they were, as they came out of the country hillsides to work in the factories. It was in the days before Japanese labour could make any demands of its employers. One of the finest of men, a Japanese of vision and high character, told me in a voice that trembled with pain and reproach what the representatives of Christian nations were doing as they pressed industrial systems upon young Japan. The passion to possess at work !

A few years ago I received a letter offering me an opportunity to invest money which I did not possess at nearly 100 per cent. return in profit. In the letter were some striking sentences. The concern was doing business in China, and the letter said: 'We are not hampered by any laws concerning wages or ages or hours that women and children may work.' British and American men were in that concern. They had been born in a Christian land, and many of those who had invested in that concern were within the Church. Dominated they were by the passion to possess which leaves human beings out of the reckoning. I have seen the wrecks of humanity leaving the Bombay factories on a scorching withering day, and I know what they received for their gruelling labour. I have seen the men of the steel mills, the men of the mines, the children of the factories, the beet-fields, and the oyster canneries in my own country – no Christian land is guiltless. Such exploitation is wrong, dead wrong, and nothing that interested folk may say, no word of excuse, clever or bold, can make it right. It is wrong !

As I look at religion to-day I am convinced that the man who said that we have religion but we keep it in watertight compartments has said truly. It so often is a religion that closes itself in securely, leaving war and racial and industrial and economic wrongs outside. Can a Church tolerating such compartments be a Living Church in the midst of human society ?

One Sunday I attended the service of one of the large and well-known churches at home. A great preacher was the devoted minister. A mother sat there at the Communion Service, her young daughter beside her. During that very impressive Communion Service the mother wept. She looked up at the cross, and tears overflowed. After the service she said, 'Wasn't it a beautiful service ? I can never get through it without tears, it is so wonderful. It lifts my soul.' But her tears left me unmoved. They would not do. They were meaningless. That mother owned three blocks of tenements. The law required running water. She evaded the law, and the fourth floor tenants were obliged to go to the ground floor for water. Children were born in rooms whose only outlet was a window on an elevator shaft where supplies were lifted, and the only light was given by an unprotected gas-jet. Children played in alleys, filthy, dark, and shameful. If a woman can sit and weep at a Communion table and be content with her tenements I don't want her religion.

Her daughter sitting beside her did not share her mother's religion. She was twenty-three. She had never joined the Church but she was a lover of Christ. Hoffman's picture was on her desk through college. A short time after her daughter's marriage the mother died, and she as the only heir received the estate. As soon as it was settled she tore down the central block of houses, rebuilt the remaining two, making a parkway with green grass and a fountain where dark alleys had been, *and was a Christian.*

The passion to possess blinds us, men and women. We *look* at life with our eyes, but we *see* it with our minds. The Living Church needs new eyes for the mind. . . .

The Church is confronted by a second passion – the passion for knowledge. Always there are those among its members who must search for truth, and always those who believe all truth is known now – and by them. Their cold content slowly strangles the Church, leaving it dead, not eager and keen for knowledge. From the earliest days the dead Church has persecuted the living seeker after truth. But God and truth are one and cannot be divorced. God is not afraid of what man may discover. It may change man's concept of God; it can never change God.

Knowledge is such a relative thing. It is always the *truth* of a moment; another moment and a new world bursts upon man's mind, as the telescope, the microscope, and the ether throbbing about our small earth can testify. Why fear knowledge? The things we accept as miracles to-day are commonplace to-morrow, and new horizons challenge. The attitude of the Church toward the passion for knowledge, its attitude toward the eager, curious seeker, has more than once quenched its fire. 'These doubters, these who throw the past overboard, *must* be answered,' I heard a preacher say the other day. But *must* they? What do they know who write so confidently, who measure man's *mind* and, baffled by his spirit, conclude that it is not? Mencken, Walter Lippmann, Bertrand Russell, have been honoured by much quotation in this Conference. But let us not be deceived. If the unfolding universe should prove some of their theories to be true, it would be but the *truth*, and God and truth are one. Mencken is clever, but he blunders, and short as has been his career, the college girl already admits that he 'bores' her. Walter Lippmann is a brilliant, hungry, eager spirit, and seeking he will some day find. Bertrand Russell – well, it is difficult to believe in his philosophy when one looks at him. There seems to be a wide discrepancy between his philosophy and himself. He does not look like one whose life is founded upon despair! I love the fresh frank comments of youth. After one of Bertrand Russell's brilliant lectures at home, the people crowded about him to commend and congratulate. As he stood there, smiling, gracious, well-groomed, a gentleman, one of the group of young people turned to me with a boyish grin and said, 'Say, doesn't he look the picture of *despair* ?' The group laughed heartily. No, Mr. Bertrand Russell, all life rebels against despair. It has the marks of death upon it, and life triumphs over death, or all history is false. No, the Living Church has no fear of truth, no dread of new light, no antipathy to facts made plain by patient scholarship and honest research. The Living Church opens every window to the light. But *have* we a Living Church ?

The Church needs knowledge. The Church is made up of human society, and on the whole human society is unintelligent. We need the dogmatic power of hungry minds, the mighty challenge of the voice behind the ranges. We need the scientific method and basis. But I object with all my mind to that process of thought which demands the scientific method in all experiments except those of the spiritual life. I want to approach the life of the spirit by the scientific method. What is that method ? One turns with hope toward youth. Oh, I know they drink and jazz, *some* of them. I know their failures and their sins. I know too that they did not make this hectic, mad, confusing day into which they were born, into which you men and women called them, compelling them to live. I have often thought what it means to create – to make a little girl *live*, to compel her to face *life*, and I have felt that if I did not give her a good world in which to live I would get down on my knees before her in apology, not *stand* looking down upon her in critical reproof. . . .

I like to stand by when youth challenges our knowledge, demands that we show proof in deed of what we say in word. I like to hear youth challenge the scoffing words of some over-confident professor as one of our girls did awhile since when a man not truly scientific in spirit told his college class that only a fool, the mentally weak, the untrained peasant mind, believes in prayer. In the issue of the discussion a young girl had the floor. 'Do *you* pray, professor ?' she asked. 'Of course not. You know by my criticism that I do not pray. I haven't prayed since I was a little boy.' . . . 'Then,' said the young student, 'I do not trust your judgement and conclusions. You told us that in all things the scientific method requires us to test and try. You said we must start with what we know or what the race seems to have proven and follow a lead. You said that if we got no results we must not be discouraged but return again to what seemed to have been proven and start out on another lead. You said that patience and persistence in this method had brought us most of the knowledge we now have, and would continue to enlarge our sphere of knowledge. I think the truth about prayer may be discovered in the same way, the scientific way, not by refusing even to attempt discovery.' The class applauded. The professor smiled and said they would discuss it further later on.

Youth challenging, questioning, daringly testing, a Living Church need not fear. It will *direct* the search, not chain the searcher. But is it a Living Church in the midst of human society that faces the eager, curious, confused youth of this hour as it tries to blaze a trail that will lead to what it calls *life* ? Daring youth, which, because it knows so little, thinks it knows all. Great knowledge is humble. But, men and women, make no mistake, the passion for knowledge is with us. All men everywhere are *seeking*. The answer of the Living Church to the intellectual hunger of human society ought to be 'Fear not.' 'Seek and ye shall find.'

And the third passion facing the Living Church – testing it – is the passion to *serve*. It is everywhere in the world. It has always been in embryo in men, but it came to its fullest flower in the Son of Man.

I have sat more than once in Palestine where Jesus must have sat as a boy, if tradition be true. I have looked down over the hillside to the road He must have watched many a time. He saw the armies of Rome with sword and shining helmet pass over that road. He saw the demonstration of the might of force, and He knew the bitter pain and inner conflict of an occupied country. He saw wealth, for He looked upon the long camel-trains as they passed East and West, and He was familiar with the market-place. He saw the wealth of the palace and the temple, observed its might and power, and – daring young soul that He was – He went up to the capital city to meet the pain and shame, the selfishness, the failure of the world – without force, without wealth, with only a passion to serve – to give, not to get; and He had the superb courage to trust His whole programme to a few simple men and the minds and hearts of those in the multitude who understood Him.

Of course, He might have been a king for an hour. The crowd would gladly have had it so. They met Him with hallelujahs, but they did not understand Him. Frank Kingdon in a brief poem has said it so well:

'Hallelujah !'
All praise to God
Those ancient people sang
As the prophet of Nazareth came riding
Through their narrow city streets.
They thronged to feast their curious eyes
On One Whose fame had filled their ears,
But they never really saw Him,
They never understood Him,
Their hearts were never His.
It was their lips and just their lips sang
'Hallelujah.'

'Christ,'
God's Own anointed One
We later people say,
And women toil long killing hours in pain
And men are bowed with cruel wrong
And children die who never learned to smile,
And nations strong make slaves of nations weak,
And hates divide the sons of men,
While we Christians share the spoils,
Too lost in things as they are to fight for what ought to be,
Is it *our* lips, and nothing but our lips, say
'*Christ*' ?

I know it is a costly thing to say 'Thou Christ' with *more* than our lips. How demanding are His words. 'Our Father' – we say it easily enough: how dare we with the race problem of the world upon our Christian souls? 'Thy will be done on *earth*': at a recent conference a fine young lad said to me, 'My goodness, they don't *want* that though they pray it easily enough. God's will – *good* will – it would end their particular business.' Yes, I know, words are easy until one begins to translate them into the concrete. I know. One day I decided to be a Christian in the rush hour at Park Street, Boston. If you will think of Times Square, or The Loop, or The Maidan on a feast day, or the London Underground at its most crowded time, you will get a clear idea of Park Street at the rush hour. You make a mad dash for your car, step over anything, on anything, and finally you may make it. I decided to obey the Golden Rule. You should have seen what they did to me! I was moved in every direction except toward the car. One man stepped on my foot. Another shoved me against a post; a woman used her elbows to remove me. At last I grew desperate. I dropped the Golden Rule – and got on to the car. And as I sat there I said to my soul, 'You really *are* a Christian, you know – but not in Park Street!'

It makes all the difference in the world whether one takes the programme of Jesus in the abstract or makes the brave attempt to put it into the concrete as a Way of Life. There are noble men in this country and in the States and all over the world who have attempted and are attempting in the midst of our social order to give to their fellow men those things demanded by the programme of Jesus. Perhaps more people to-day long to know *how* to do it than ever before in history, but is the Church giving them leadership, directing their longings, and standing whole-heartedly behind their honest attempts – is it a Living Church?

Men have always known in their souls the passion to *serve*. Read history. Read Church history – read the story of Missions; the names of the Livingstones, the Mary Slessors, the Mary Reeds would fill volumes, and it is not a dead list – they live now, the others who have followed in the way. There has been and is no place so torrid and miasmic, no place so desolate and frigid, no place so lonely, no desert, island, or mountain so fraught with danger that there has been no soul to carry the Cross there to those who did not know the message. Man's very greatness, the glory of his service, calls upon him to be greater and more glorious yet.

A young American boy, reading the story of the exploration at the South Pole, looked up at me one day and said, 'It's too bad they are discovering everything – North Pole, South Pole, everything! There won't be anything left to discover when I grow up, will there?' 'Oh yes, there will, Arthur,' I said. 'There is a world almost wholly undiscovered. Only the edges have been touched. It is the world of men! How can they live together and not hate one another? How can they learn so to live that millions will not starve? How can society be changed, so that there will not be any place in the world where there are men and women who have more money than they can ever spend or squander, while others die in want? There's a world for you to explore, Arthur; but it will cost more than an expedition to the North or South Pole. There's your new world – get into it and make your discoveries.'

And they are attempting it, the much maligned youth of our day. A mother possessing great wealth said to me in the presence of her young daughter, 'When I go – and it will not be so long until I must – everything will go to this little girl.' She laid her hand fondly on the shoulder of her child. But the girl without a smile and in tense earnestness said, 'Yes, it will – God help me.'

Youth is beginning to explore our world, our order, our religion, and to suffer as all explorers must. No explorer has found exactly the thing he expected to find. And these young people are beginning to look keenly at a social order which gives a yacht, five houses, an enormous income to one girl, while a thousand babies die of malnutrition. That social order cannot continue to exist if there is in its midst a Living Church commanded and led by a Living Christ. I know the answers and the arguments that are given in reply to what I have just said – I know them quite well; but they do not suffice. I know what many believe to be necessary if the Church is to live: I can hear the individual, who after all *is* the Church, saying the words:

'A man must live' –
We justify low shift and trick and treason high,
A little vote for a little gold,
A whole nation bought and sold
With this self-evident reply –
'A man must live !'

But is it so ? . . .

In what religion are we told
That a man must live !
There are times when a man must die.
Imagine for a battle-cry
This coward's whine, this liar's lie,
'A man must live !'
Jesus did not live. He died
And in His death was life for all Mankind.

It may be that the Church in some of its aspects will have to die. It dare not face the present with the coward's word, 'A Church must live !' When one sees old ways passing, old customs changing, authority that once was in the Church seemingly transferred, he may despair if he will – but he *need* not despair: it may be, and I believe is, true that some things must die before greater things can be brought to life. The Church may come to her great resurrection if she will, by the path her Master took.

If you forget everything else I have said to-night, promise me that the full significance of what I am saying now will go with you.

Some years ago I went through the mountains of California with a group of young people, some of whom were fire-rangers. The rangers were attempting to establish signals in warning towers which would help to check the devastating forest fires. It had been a wonderful experience, and the last night we sat in the open late and talked long on the things of life. It seemed to me that I had hardly lain down on my cot when something wakened me suddenly, with fear gripping my heart – of what I did not know. I sat up, and over the hilltops saw there against the sky a dull red glow, flaming on the edges it seemed. Yet there was no signal. I waited; none came; but the sky grew deeper red. I called, 'Frederick !' The young ranger came running. 'What is it ? There are no snakes at this height. What is it ?' he cried. 'The fire !' I said, 'and no signal. Look – over there !' He turned toward the glowing sky, threw back his young head, and laughed. 'You don't often get up early,' he said. 'That isn't fire ! That's the *dawn* ! It is always like that. Out of the deepest darkness it breaks through.'

I could not believe it. But it was true. I saw the dawn grow into day, the sun climb to the zenith, the light steal into the darkest valleys.

Men and women, I think that experience is a picture of this hour. I am no foolish optimist. I know life. I have seen it very beautiful and I have seen it raw and terrible. I have seen the greatness of its glory and the utter misery of its failure, but I confidently believe that the things now confusing the old world and plunging it into doubt and seeming chaos do not signify the fire that means the end, but the dawn that brings a new day. In the coming of that day the Church should daringly lead the way. This is not a time for following but, as the poet has said, a time for leadership:

He presses on before the race
And sings out of a silent place.
And the dim path he breaks to-day
Will sometime be the Trodden Way.

The Church may sit with the rest of human society at old gates in old walls crying, 'Watchman – watchman, what of the night ?' But the *Living* Church will be giving the answer from the watch-tower, 'The morning – the morning cometh.'

God grant that it may be so and that in its coming *and cost* we may share.

THE LIVING CHURCH AND HUMAN SOCIETY

II. BY THE REV. F. W. NORWOOD, D.D., LONDON, ENGLAND

WE HAVE ARRIVED at the close of this significant Conference. It surely means something that representatives of our faith and order have gathered together from every Continent in the world to consider the vital questions of our era.

As we conclude our sessions, those of another great world Communion open at Lambeth. Some three hundred Bishops gather from almost all the countries of the earth to consider the problems and the opportunities of the Anglican Church.

How can one help but think of two great entities – the Living Church, and the world of human society?

I believe in the Church! She still lives. She cannot die. She is eternal. There has never been a time when to those who loved her she has seemed to be adequate, while those who have hated or distrusted her have frequently alleged her to be at the very point of death. But she lives on, one of the few great institutions in this world which cannot pass away, cherishing in her heart a message which never loses its ring of urgency though its form and expression are modified again and again.

She stands for the redemption of the world. She has never been able to redeem the world but she has profoundly influenced it. She has saved multitudes. She has given to the world great souls who have been its inspiring leaders. She has been the mother of innumerable redemptive institutions. Without her we should lack the best that is in the world of human society.

I believe also in the world of human society! Her boundaries have never been restricted to those of the Church. In her most powerful days the Church has never embraced the whole world. More often she has been an *ecclesia*, a body 'called out' for witness and for evangelization. It is not a lost world! It is not irretrievably wicked – though it is wicked enough, God knows! The world does not seek to be confined within the ambit of the Church; it has its own driving impulses; I suppose the two greatest are the economic urge and the quest for happiness. Driven by these two great forces, the world of human society ever and again finds itself beyond the immediate activities or the immediate counsel of the Church. It appears at times to have outgrown her message, but re-discovers sooner or later that redemption is an everlasting need.

At this great period in human history the world of human society is scarcely able to calculate its assets and liabilities. All that it possesses is in a fluid state. The economic urge, the quest for happiness were never so imperious as they are in this hour. The world of human society has taken upon itself liabilities to meet the demands for which nobody knows as yet whether there is the requisite capital. Man is no longer a mere denizen of the earth. He is not now amphibious as used to be said of him, master of the earth and the sea. We shall have to coin another word to describe the nature of his life, and perhaps we might call him *multi-bios*. He is a citizen of the earth and of the sea and of the air and of the ether. He has waved his wand and demanded that all these realms shall obey his behest and yield to the fierce urge of his economic needs and his deathless thirst for happiness.

It seems to multitudes of men just now as if the old historic redemptive message of the Church has largely ceased to apply, as if her shibboleths had become almost unintelligible; and yet the world of human society is very deeply concerned about its own redemption.

Before man had truly mastered the earth the sea was given to him, and before he had mastered the earth and the sea the kingship of the air became his, and before he has mastered the earth and the sea and the air, lo, a new realm, an ethereal realm, swings within the radius of his empire. The cling of the clay still weighs down his feet, but he has unfolded his wings and dared the conquest of the air and of the invisibilities.

Were he not by the law of his being a creature compact of faith, man might well quail before the obligations and the dangers of his illimitable empire.

We are all of us aware that we are standing at the threshold of an age which will need a new vocabulary to describe it.

I noticed, as you must have noticed, in the papers of a week or so ago that a great specialist in Madrid listened to the beating of a man's heart in Buenos Aires in South America, diagnosed his case, and prescribed for him.

A few days earlier one noticed that a man in an aeroplane hovering over Los Angeles in California carried on a wireless telephonic conversation with a man in Birmingham, England. The man in the aeroplane asked the other to make conversation easier by not speaking so loudly!

Yet a few days earlier Signor Marconi illuminated a city with electric light from a distance of some ten thousand miles !

I exult in these demonstrations of divine potency. To me they are parts of the revelation of God in fellowship with the mind of man. They are the progressive unfolding of the secret powers which He is giving over to the service of man. They are marvellous witnesses to the dignity and the power of the intelligence with which He has endowed the most potentially god-like of His creatures.

A generation from now our vocabulary will be freighted with commonplace words which at this moment would seem thaumaturgic or miraculous.

Of such development the Church never dreamed. Not Peter nor Paul nor the Seer at Patmos ever imagined an apocalypse so fantastic and awesome as that which is coming to pass in the world of human society. Surely the everlasting message of the Church will need more than moss-grown shibboleths if in the new age it is to be 'understanded of the common people.' Not phrase-mongers but seers can alone vitalize the Church and meet the persistent needs of humanity.

For amidst all this splendour of achievement the sense of futility is growing in the human mind. Man is not really 'lord,' though his domain is lordly. He is widening the area of his realm, but he is not greatly reducing its inward anarchy. We have flung the nets of our commerce around the entire globe. Bread, which the fathers used to say was 'the staff of life,' is almost indistinguishable amidst the Gargantuan mass of our provender. The clothing of our bodies, the furnishing of our homes, suggests a pictorial atlas of the world. All the countries of the world wait upon man's mind and body. His acquisitiveness, like a great octopus, sends out innumerable tentacles into every crevice of the globe, until there is scarcely a cave or a mountain where the hungry feelers of man's acquisitiveness are not seeking for their spoil.

And yet he is not satisfied. Even the rich are driving invention crazy in order to find rest, or if not rest a thrill, while the undertone of life amidst the poor and unprivileged sounds like a rising growl of rebellion and resistance. For not alone among the privileged, but also in that underworld of unrest and dissatisfaction the same phenomenon of universality is making itself manifest. There has come about a unity of rebellion beneath the gilded surface of our marvellous civilization. Bolshevism, self-determination, the proletariat, the labour movement, anarchy, are not territorial terms. The paralysis of industry may be as world-wide as the empire of big business.

One thing has certainly happened which surely cannot be an accident: the world has become one. Like a bee-hive it appears all astir with its throbbing life, but he would be fatuous indeed who concentrated his attention upon a cell, or even a cluster of cells. A beehive, but *one* beehive, and nothing will ever segregate human life again into incommunicable detached areas. God grant that the Church may be able to re-mint her message in the Esperanto of a universal language of hope !

When Jesus said, 'Go ye into all the world,' He seemed to take toll of the ages. To-day His word is the only policy for a country parish.

In such a world I fear our Conferences, whether at Bournemouth or at Lambeth, seem stubbornly parochial. The Bishops are assembling to consider the needs of the Church. I love the Church of England and what I say is without bitterness. But, so far as one can gather, the burning subjects for their Conference are such as these – whether it is possible for people who sincerely love the same Lord to sit down together at the same Feast of reverence and worship: whether it is possible for the grace of God to be mediated to the living souls of men without the use of duly authorized prelatical hands: whether, as in the case of the Christians of India – who, faced by the enormous challenges of an un-Christed environment, long to consolidate their forces and deepen their fellowship – their departure from some canons of the past constitutes a portent or is a rainbow of promise.

We are asked to pray that God may guide the deliberations of the Lambeth Conference. I would pray sincerely for that, but if I prayed as I feel, I would pray that the Bishops might be visited by a kind of aphasia, that they might forget those things which have mainly drawn them together. I could think of something nobler than that, that without aphasia, without any partial loss of memory, the Bishops and all Christians, including ourselves at Bournemouth, looking out upon this great throbbing world might say to themselves: 'We will let whatever is exclusive take care of itself, survive for those who need it, but lie unclaimed by those who need it not – as Paul did concerning circumcision and the rites of the Jewish Church – while we seek to spread the spirit of fellowship and make known to the whole of humanity that we have a message of redemption for the world which needs not to be run through narrow channels but can answer to the need of all men everywhere.'

For see, marvellous as is our mastery over the forces of nature, glorious and unbounded as is the empire of man, by far the greater number of human beings have not enough to eat nor wear. We have not yet learned how to live together as God's children. By far the greater number of human beings have not yet learned how to live: how to exist they know, but not how to live. The religion that is in their hearts smears over with a kind of pseudo-reverence their cradles, their marriage altars, their graves, with religious words that sound like incantations; but multitudes of them do not know how to live, how to communicate their being and not their passion to a babe, how to maintain and hallow a married relationship beautiful as heaven itself, how to go out of the world when the hour strikes neither with despair nor defiance, but with lowly confident faith in the fatherhood of God and in the resources of His mercy.

Can the Church teach men how to live ? Can she create sacraments along the dusty ways of life and plant Christ's saving grace amid ledgers and lathes, on ships and in trains ? Finding it there, men will reinforce it in our sanctuaries. Failing to find it there, our altars are but superstitions, mere escapes from reality to a world of dreams.

I can tell you where the supreme manifestation of Anti-Christ lifts up itself defiantly in our time. It is not a detached phenomenon; it is rather the Satanic apotheosis of all ungodliness. Here at Bournemouth we were addressed by General Seely, Lord Lieutenant for the County of Hampshire, erstwhile Minister for War, and by the Right Honourable David Lloyd George, erstwhile Prime Minister of Great Britain, who in one great hour of crisis was one of the two or three figures upon whom the whole attention of mankind was concentrated; and these men said to us with solemnity that we are not really achieving peace, that while we are signing pacts and holding conferences we are still building up armaments. There has been no real disarmament, a few ships less here and there, a few regiments less here and there, but the cost of them and the deadliness of them and the organized efficiency of them are infinitely greater than they were before this glorious world of

God's was desecrated and polluted and shocked to its very soul by the ruthless slaughter of millions of mankind.

To tell the truth, I would rather hear a living word from the Church, a living compelling word upon this great question, than I would settle for ever and ever whether the grace of God could possibly get by a Bishop.

Is there here a clear line for the Church to take ? I think there is.

We must realize that war is not an extraneous phenomenon. It is the climax of all that is contrary to Christ. The domination of man by man, the ruthless exploitation of the weak by the strong, the lust for wealth, the frantic determination to maintain privilege – all that hisses at Christ in the streets boils at last into a seething cauldron of slaughter and self-destruction.

At last the phenomenon appals by its hideousness. Whether active or quiescent, like a volcano, it fills the human soul with terror. Like a running sore it drains away the strength of mankind. As we can say that Calvary threw a searchlight upon sin, so war convicts us of a need of redemption which runs through every fibre of our individual or corporate life.

Like Calvary again, it indicates where and how we must seek redemption. It is the Cross in human society. Like the serpent in the wilderness, if we will look at it steadily and in faith we can bring to ourselves God's salvation.

We have even a programme offered to the Church by the world of human society.

The whole world has solemnly renounced the use of war as an instrument of policy. Let the Church say *Amen*, without 'ifs and buts.' There are 'ifs and buts' about the person of Christ: it is not ours to express them. There are 'ifs and buts' about the authority of the Church: we do not propagate them. There are 'ifs and buts' about chastity and married love: we are not their defenders. As we bear witness against these, let us bear witness that war and Christ are in everlasting opposition. Tell the world so until it can make no mistake. Send the word to every country. Make of it an evangel. If there are 'ifs and buts' let the world speak them, not the Church.

If the mystery of iniquity should at some future time have power once more to hurl chaos into the world, let the Church attribute it to its proper source. In Christ's name never use His name again to disguise the cruel fangs of Anti-Christ !

We stand there ! If Naval Conferences fear to stand there, we are sorry and wait yet for another.

We are representatives mainly of Great Britain and America. Our Governments should know that we do not support them in measures that look towards war. If war threatens we will speak against it. If Ministers of State say it is inevitable, we shall look for other Ministers of State. If in spite of all it comes, we will let the world of human society act as it may, but, for ourselves, we have washed our hands in the blood of the slain and made them white. We will never cease to assert that we stand by the sanest world-law ever promulgated, that which makes mass-murder an offence against human society. We will work and even die to cause the world to know that the Church of Christ is now and for ever against war.

If there are still chaplains in the Army, we should claim that they are there for the souls of men, on the condition that they be allowed to preach against the institution of war which is now illegal as it is unchristian. If they will not grant us that, then let us withdraw.

Henceforth, please God, the whole Church shall labour to lift this curse from the shoulders of men. This shall be our most distinctive effort of redemption for the world the Church is sent to save.

Let us not doubt it. This thing can and ought and must be done on peril of the whole mission and life of the Church.

Yet God's mercy overshadows us all. His world is never wrecked. Out of the deep places mankind emerges again. Faith never dies. Wider vision, clearer insight, simpler belief, do come to the sons of men through the long trailing centuries.

If I were asked what is the very core of the Christian message, I think I would sum it up in three things.

Firstly, God as Father, and the moral order that is consequent upon that. God as Father – the Father of Spirits. Not necessarily the Father of our gilded civilization nor only of our fleshly bodies but the Father of Spirits, the centre and the soul of a moral order that will not pass away. Remember, if there be no God there is no mandate for a moral order, and to seek it is a quest that has no basis in the nature of things, let alone any driving urge. It will not be long before the humanists and the agnostics and the sceptics will be forced to realize that they have not got driving-power to create a moral order among the sons of men if over all and through all and in all is not an everlasting spirit whose loftiest human name is that of Father. This message is in the heart of the Church, and out of it come all her revivals and her accessions of power. First then, belief in God as Father, and the moral order which is consequent upon that belief.

Secondly, belief in the value of the human soul in terms of immortality, the only adequate belief, the only basis for the loftiest virtues and the purest aspirations and hopes of mankind.

Thirdly, belief in redemption, in the power to save the lost, the unfortunate, the straying – who are not necessarily all among the depressed classes; they are frequently enough in castles and in palaces – the message of redemption, the existence of a power that can save.

That is in the heart of the Church. That is her charter. In spite of lack of vision, and periods when her voice is but a mutter, over and over again her prophet souls catch a vision, see the white snows upon the peaks of the everlasting hills, and teach men anew the message in the language which is current in their own day.

The Church and the world of human society ! I believe in both ! I believe that God teaches and disciplines His Church through the world of human society, and I believe that the Church makes an impingement for righteousness and has a message of hope and of redemption for the world of human society, however strange and unfamiliar may be the epochs through which it passes.

So I would urge you to pray for the Living Church and for the world of men, that we may pray sincerely and with power, God keep us within her holy communion.

CLOSING DEVOTIONS

Minister: Rev. Dr. Yates

Minister: 'The Moderator was led in his opening address to reaffirm in our hearing the Reality and Sovereignty of Almighty God. To this altar builded at first we will now return in these closing moments. Dismissing thought of ourselves, our work, our churches, and even of our world, we will join in an act of solemn adoration.'

Here followed a space of silence.

Minister: 'God is a Spirit, and they that worship Him must worship Him in spirit and in truth.'

People: 'Glory to God on high.'

Minister: 'God is light. If we walk in the light as He is in the light, we have fellowship one with another.'

People: 'Glory to God on high.'

Minister: 'God is love. Every one that loveth is born of God, and knoweth God.'

People: 'Glory be to God on high.'

Minister: 'God hath given to us eternal life, and this life is in His Son.'

People: 'Thanks be to Thee, O God.'

Minister: 'Now are we the children of God. Hereby know we that we dwell in Him and He in us, because He hath given us of His spirit.'

People: 'Thanks be to Thee, O God.'

Minister: 'The world passeth away and the lust thereof; but he that doeth the will of God abideth for ever.'

People: 'Thanks be to Thee, O God.'

Minister: 'Lift up your hearts. Let us give thanks unto the Lord God. It is very meet and right and our bounden duty that we should at all times and in all places give thanks unto Thee, O Lord, Holy Father, Almighty and Everlasting God. Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying: Holy, holy, holy, Lord God of Hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High. Amen.'

The Moderator: 'The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, Son, and the Holy Ghost be amongst you and remain with you always. Amen.'

APPENDIX

THE GOODWILL PILGRIMAGE

The American Delegates to the Council were accompanied across the Atlantic by 400 other Congregationalists. On the conclusion of the Council the whole party, together with other overseas delegates, were entertained by the Congregationalists of London. A reception by the Women's League at the Memorial Hall, where Sir James and Lady Carmichael received the guests, a trip up the Thames, a luncheon given by Sir Alexander Glegg, J.P., a garden party by Sir Evan Spicer, J.P., and finally a banquet at the Guildhall, were the main features of the visit.

Sir R. Murray Hyslop, J.P., presided at the banquet, and, after the loyal toasts and speeches by the Rt. Hon. Lord Arnold and Mr. Sheriff Neal, a welcome to the visitors was expressed by the RT. HON. SIR JOHN SIMON, K.C., M.P. He spoke of his pleasure at being present, especially as he came from the same stock as those it was his privilege to welcome. He was a son of the manse, and could not but remember on such an occasion the life of one who served his people with faith and devotion; he could not without deep feeling take part in a gathering of this kind.

What was the main contribution Nonconformity and Congregationalism had made to mankind? They represented an attitude of mind, a development of the human spirit, which was one of the great factors which went to make up the sum of human progress. That factor was easily to be identified, and was of value for all the world: Nonconformity represented the determination of the human spirit to break through the crust of convention in a search after a deeper truth. It was well that among a Church and people with splendid traditions, stately ceremonies, a deep respect for antiquity, and a love to do as others did, a spirit should arise which sought at all costs to stand for truth as these early Nonconformists saw it, small and few though they were, believing that they were rendering a greater service by their stand than in any other way. They made a great testimony to the belief that the human spirit is free and truth must be pursued in spite of everything. Their emergence was an event of immense moment in the history of the world. Men like Bunyan and Milton contributed mightily to building up the tradition they seemed to be discarding and resisting, because they were breaking through the crust in the interests of life and reality.

The great danger for those descended from these people was that they should assume, because of the courage and independence of the past, that it was impossible for them to sink into the same conventional mould. Every generation needed the independent spirit to deal with the new problems that arose. There were three of these problems specially confronting the world at the present day:

First, to secure a better understanding and a real reconciliation between the races of the world. This was a problem both in the United States and in the British Commonwealth. How could we bring about a new spirit of understanding and justice and sympathy so that rival and suspicious races may be brought together?

Second, we must ask ourselves whether we had faced with vision what was meant by the appalling difference between wealth and poverty in the world. Were the churches facing this problem in the spirit of the early Christians? What were they doing to meet it? Did they think enough of the drabnesss, the hardness, the monotony, the suffering, and the agony, represented in all the poverty of the world to-day?

Third, what were we really doing, men and women with opportunity and authority, to put into action the professions we made that occasions for war should disappear from the world? How far were the Churches contributing to an effective movement to meet the danger, growing hour by hour, that may sweep the world again into the catastrophe of war?

He fervently hoped that the International Congregational Council had led to the assembling of a new courage and a new insight which would result once more in the breaking through of the crust of convention.

The visitors now being welcomed had seen the inside of an English home, something that it was still worth coming a long way to see. He would like them to take back to their own lands the message from our little island that Britain was not despondent nor downcast. She had not lost heart and hope. There remained life in her, the spirit that had made the nation's history and contributed so much to liberty and progress. She had passed through the scorching furnace of the war, and was bearing without complaint the pressure and burden of the war's aftermath. The integrity of commerce, the truth of Britain's word, were still what they always had been.

A welcome was also given by Dr. F. W. Norwood, who spoke as minister of the City Temple, Chairman of the Congregational Union of England and Wales, and an 'overseas man.' Dr. Fred B. Smith, who responded, read the following messages:

'THE WHITE HOUSE,
'WASHINGTON.
'*June* 14, 1930.

'Mr. Fred B. Smith,
'National Council of the Congregational Churches
in the United States,
'70 Fifth Avenue, New York City.

'MY DEAR MR. SMITH,—I deeply appreciated the letter from the representatives of the National Council of the Congregational Churches of the United States, which so generously supports the policies of the

Administration looking toward international peace and international goodwill. These causes lie close to the heart of the American people, and every movement which seeks to forward them in sober sincerity faithfully represents a nation-wide hope.

'Yours faithfully,
'HERBERT HOOVER.'

'From the American Congregational delegates of the Pilgrimage to England, presented at Guildhall, London, July 9, 1930.

'To our Brethren of the Congregational Fellowship in Great Britain, the American Congregational Pilgrims of Goodwill bear greeting.

'We recall with gratitude the splendid gesture of friendship in the British Pilgrimage of 1928, and it is with joy that we accept your gracious invitation to visit you in return, fervently hoping and praying that these reciprocal courtesies may unite us and our two peoples more firmly in the brotherhood of Christ Jesus our common Lord, and may contribute to hasten the coming of His Kingdom of peace on earth. We beg to bring to your remembrance the fact that just 300 years ago, a great body of English people migrated to American shores to found the commonwealth of Massachusetts. We, the heirs of that sublime adventure, bring back to their kinsmen in England report of their achievement.

'We rejoice with you in the progress of the movement toward enduring peace. In the repeated Conferences between the representatives of the major governments of the world we see assurance that this Cause, which you and we have deeply at heart, will continue to be a living issue until its final determination in accordance with the mind of Christ and the ancient hopes of mankind.

'We are not unmindful of the grave responsibility resting upon the Churches and upon all faithful followers of our Lord. To the utmost of our ability we desire to co-operate with you and with the Christian people of all nations in preparing the minds of men for the processes of peace as they may be developed by governments and their agencies. We solemnly and joyfully pledge to you our friendship and goodwill. However the interests of our two countries may seem to conflict, and however we may differ in purpose and policy, we desire to discuss our problems in terms of mutual respect and in a spirit of Christian love.

'Wishing you grace, mercy and peace, from God our Father and the Lord Jesus Christ.

'FRED B. SMITH, MODERATOR.
'C. E. BURTON, SECRETARY.'

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